

Wm Bull

Vol. IV.—No. X.

OCTOBER, 1811.

THE
CHRISTIAN'S MAGAZINE:

DESIGNED TO PROMOTE THE
KNOWLEDGE AND INFLUENCE

OF
EVANGELICAL TRUTH AND ORDER.

CONTENTS.

	page		page
Extract from the Miscellaneous Works of James Meikle, . . .	513	DOMESTIC	
The annunciation of the Birth and Character of John the Baptist, to Zacharias, . . .	521	The plan of a Theological Seminary adopted by the General Assembly of the Presbyterian Church, . . .	540
A Letter of the late Rev. John Newton, never before published, . . .	523	Extract from the Report of the Standing Committee of Missions to the General Assembly of the Presbyterian Church, &c. . .	556
A word to the wise, . . .	540	Extracts from the Journal of the Stated Preacher to the Hospital and Almshouse, in the city of New-York, . . .	558
RELIGIOUS INTELLIGENCE.		ORDINATION of the Rev. H. P. Strong, . . .	576
FOREIGN.			
Report of the Directors to the London Missionary Society, . . .	541		

NEW-YORK:

PUBLISHED BY WHITING & WATSON,

AT THEIR THEOLOGICAL AND CLASSICAL BOOK-STORE,
NO. 96, BROADWAY.

J. JAYNOUR, PRINTER.

1811.

WHITING & WATSON'S
IMPROVED EDITION OF
DR. SCOTT'S FAMILY BIBLE.

THIS day is published, and ready for delivery to subscribers, the Second Volume of Dr. SCOTT'S FAMILY BIBLE, to be completed in 6 vols. royal 8vo. price, according to quality, 2, 2 1-2, and 3 1-2, dolls. per vol. in boards. The second volume brings the Work down to the Book of Job; and the publishers fear no contradiction in saying, that this edition of Scott's Bible, considering the quantity of matter and style of execution, is at least 30 per cent. cheaper than any other work published in this country for the last ten years. They mention this, not merely to recommend it to further patronage, but as a tribute they owe to that, already, *unequalled liberality* which the religious public have manifested towards this undertaking, and which alone could have enabled them to afford it at so cheap a rate.

The great value of Dr. Scott's Commentary, is acknowledged by all who have read it; and it is much to be desired, that every man would examine the Sacred Oracles with the help of a Commentary, learned and judicious, yet humble and pious, as Dr. Scott.

It were easy to fill a volume with recommendations of this excellent work; but it is not deemed necessary at this day. And the publishers will only add a few extracts of Letters which they have received from clergymen of high respectability in different parts of the country.

Extract of a Letter to the Publishers.

"GENTLEMEN,

"With great pleasure, I have received and examined your proposals and specimens for publishing a new edition of Scott's Family Bible. I am no less delighted, than astonished that you can offer the work at so cheap a rate. Every zealous friend of divine truth must feel obliged to you for the design, and be disposed to make exertions to extend the subscription for *your advantage* as well as for the *public good*.

"I am so much pleased with the type and form of your edition, that I should be willing to give my Philadelphia edition, for one like your *coarse copy*."

"I am highly gratified with your improved manner of printing the copious marginal references in this work. Dr. Scott's *Notes* are indeed excellent, and his *Practical Observations* more

* The "Philadelphia edition" is in 5 vols. 4to. and sells for \$ 30. The "Coarse Copy," referred to, is in 6 vols. 8vo. price \$ 12, in boards.

THE
CHRISTIAN'S MAGAZINE;
ON A NEW PLAN.

No. X.]

OCTOBER, 1811.

[Vol. IV.]

*Extract from the Miscellaneous Works of JAMES
MEIKLE.*

(Continued from page 470.)

March 17, 1760. HE was much in the same way, and continued so till Saturday, 22d, when he slept some, rose, and was pretty easy. He was invited to some company, who were *drinking merry*; he went, and, after drinking a little, was as merry as any of them, sung songs, and seemed all spirit. I was sorry to see him spend the moments of his quietude in such a manner, and not rather in praising God for his kindness. I was afraid, after all, that there was no change made in his heart; for his old way of talking returned with his cups, that is, swearing and cursing. He got drunk, and sat till two o'clock Sabbath morning.

About six o'clock I heard him groaning very loud. About eight o'clock, I went to him, and found him almost distracted, tumbling and tossing, and throwing his arms hither and thither. I durst not speak of terror for fear of the consequences, and comfort I could not speak in truth. A while after, he arose, and was vastly disquieted. I asked what made him sad, to see if it was a sense of his sin. "How can it be otherwise," replied

he, "when I have such a fearful prospect before me? This is an earnest of what I must feel to eternity, for my heart is hardened, and my sins too great to be pardoned." I reproved the last expression, and withal let him know what his behaviour had been last night, at which he seemed very sorry. Snuffing a candle with his finger, he threw it away: "This I cannot stand," says he, "and how can I endure ten thousand times worse through eternity?" At another time, he says, "O that I had never been born! I thought not that any mortal could have suffered so much in time, and what is that which is hereafter?" A little after, walking to and fro in great anguish, "O where shall I fly?" says he, with such a look as I never saw any mortal give. In the afternoon, telling him I had heard him in the morning, "Yes," says he, "I am exposed all over the ship; but what is that? for in a little I shall be exposed before men, angels, and devils."

24, and 25.—He was pretty quiet, and continued so all the week. When I spoke to him, he said, "Nobody knows what I endure within." He continued in much the same way for some time; but one night, happening to drink too freely with some company, he got the worse for liquor, and next morning, he asked, if he had sworn, or said any thing amiss last night? I told him he had;—at which he seemed very sorry. He could not compose himself to reading in any book.

April 6. He sat in his bed, sometimes sleeping and sometimes awake, till four o'clock in the morning, and at night drunk more than an English pint of spirits out of a bottle he kept by him all night, thinking that a mouthful made him sleep; but he, being disordered by the spirits, or his own troubled mind, on the 8th of the month, designed to throw himself overboard, but was hindered. At night,

when he went to bed, I would let him have no spirits, at which he was not well pleased; and after he was gone, I spoke to the officer of the watch, and had a sentry set over him, lest in the night-time he should do himself any harm. Next night, I continued the watch, but, about eleven o'clock at night, some men on deck thought they saw him come up, and acquainted an officer on the quarter-deck, who went over the main-deck seeking for him, but not finding him, went below, and found him in bed, and the sentry said, he had not been up. Next day he was much the same, but could never rest in one place.

April 13. He was very uneasy all the day, and rose after he had been in bed, when, considering his own weakness, for though he kept on foot, yet he was very much emaciated; he said, "Live, I cannot, and die, I dare not." He grew a little better, and on the 18th I took away the sentry. He was pretty well for some time, but I was sore afraid there was as yet no gracious change, for I could never see him read in his Bible as formerly.

26.—He got a drinking with some men, where he staid too long, being Saturday; for, as I was informed, he was carried drunk to his bed about one o'clock on Sabbath morning. He seemed angry at himself afterwards.

May 1, 3, and 4. He was quite uneasy, and could get no sleep, which made him force himself into it by spirits, against which I admonished him. But now I heard nothing about religion or his soul, till the 9th, when he told me, that when he passed the ship's fire, it terrified him to think what hell must be; and that many times, both by night and by day, the sweat broke on him as if he had been at hard exercise, through anguish of soul! He said, he was afraid that the Almighty had hardened him

for his former sins ; and that another wild thought was come into his head, that the Bible, perhaps, was nothing but a fable.

May 18. Being Sabbath, he dressed himself, and went to his watch, having been pretty quiet for a good while, and not having kept watch for more than six months. His old companions, in a merry way, welcomed him, saying, Rejoice, for the lost sheep is found. So they drank together the greater part of the day, continuing their cups till midnight, and their discourse on every idle thing that came into their minds. Sometimes, when one of the company swore, who never spoke one sentence without an oath, he would reprove him, but, alas ! he gave no sign of having the least grain of saving grace.

June 8. Being the Lord's day, he was shaved by the barber, but kept out of my sight.

July 4. He sat late in another birth, got drunk, and swore most abominably, nor did he now restrain himself at other times from swearing by the sacred name of God ; and so he continued, grew fond of company and cards, and took a deal of pleasure in dressing genteelly. Nor did he seem to have the least remembrance of his late condition, and would rage, fret, and curse, if it was said we were to stay long at sea.

Aug. 20. We came to England. A few days after, he went ashore, and, it was said, kept bad company. He came aboard, and went ashore again, and staid till he was run on the ship's books, by which both wages and prize-money are lost.

Sept. 25. The captain ordered one of his lieutenants to take some marines with him, and seek for him as a deserter, that he might bring him to a court-martial. He went, but did not find him ; yet this being known to him, he made interest with some

captains of men of war, who spoke in his favour to our captain. This made him give over these designs of apprehending him; but he would not let him come aboard his ship again to save his wages; so he staid ashore, and I never saw nor heard of him since.

THE preceding narrative suggests several very important and interesting remarks.

1. How dangerous is bad company, especially to the young and unestablished! We see a young man, who was well educated, led by this means to abandon whatever he had been taught to venerate, and early to plunge himself into all manner of vice. The same companions who occasioned his departure from God, became afterwards the means of preventing his return. Their loose notions of religion, their ridicule of all serious impressions, their wicked example, their pernicious advice, combine to stifle his convictions, to banish from his mind the good resolutions he had formed, and to seduce him again into those vices from which he was almost reformed; so that, after he had almost escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, he was again entangled therein, and overcome; and the latter end with him was worse than the beginning.

2. How great is the power of sin over unregenerate men! They are its slaves, and led captive by the devil and their lusts at their will. It is not their knowledge of the evil of sin, it is not the convictions of their consciences on account of the commission of it, it is not the feeling of present misery, nor the fear of future misery, that will effectually reform them. They love the evil for which they suffer. Their resolutions cannot resist the

strength of their inclinations. When quiet is enjoyed, and temptation returns, they fall as if they had never felt a pang, or formed a resolution ; and it happens to them according to the true proverb, The dog is returned to his vomit again, and the sow that was washed, to her wallowing in the mire.

3. How wide the difference between conviction and conversion ! Many, as in the case of Esau, Judas, and others mentioned in Scripture, and of this young man, feel the pangs of the former, who never enjoy the peace of the latter. The conscience of the sinner may be awakened, and give him great disquiet, when his heart remains unchanged ; and hell may become the object of his dread, when Christ and holiness possess not his love. The event in the present case shows, that one may be near the kingdom of heaven, and yet not enter in by the strait gate that leadeth to life ; that there may be much sorrow on account of sin, when there is nothing of that godly sorrow which worketh repentance unto salvation, not to be repented of ; nothing but the sorrow of the world, which worketh death.

4. How cautious should we be in pronouncing persons true converts ! Persons may have impressions on their consciences, or their feelings may be strongly agitated under the word, whose goodness is as the early cloud, or the morning-dew. How often are that thoughtfulness, that melting of the affections, those terrors, in part or in whole the effect of disease, which less attentive observers are apt to ascribe to the Spirit of God, as his peculiar work upon the soul ! How often is the sinner's conscience let loose upon him, to disturb him in his wicked course, and to make him even a terror to himself, when nothing beyond nature has operated, and he is still in the gall of bitterness and bond of iniquity ! Impressions made only on the

animal frame, or produced by the operations of natural conscience, are temporary, and liable to subside into indifference, or carnal security, or to give place to the influence of those lusts which still have dominion over the soul. And if we regard all as true converts, who have felt such impressions, we shall rank many among the saints, who will perhaps soon undeceive us by their apostacy, or to whom we shall, in the last awful day, hear the Saviour say, "Depart from me, I never knew you."

5. How necessary the exertion of divine power, in order to change the sinner's heart! In spite of education, of knowledge, of conviction, of the evil of sin, of the fear of punishment, of resolutions of amendment, the heart will love sin, and cleave to it, unless the Spirit of God work in his powerful and irresistible manner. Reformation will be superficial and temporary when his influence is withheld. Old things will not so pass away, as to be hated and abandoned, unless He who moved on the waters of chaos make all things new. The convinced sinner will relapse, if he is not born of the Spirit, if he is not created anew in Christ Jesus, if he is not made one of the Saviour's willing people in the day of divine power.

6. What an awful thing an awakened conscience, and how dreadful to see our danger, and yet refuse the remedy! If sin is so bitter to the sinner sometimes in this world, how bitter must it be in the latter end! What fruit have we of those things, the end whereof is death? and what present pleasure in the service of sin can compensate for the agony which the sinner feels, when his conscience rises up to accuse him, and still more when he afterwards eats the fruit of his doings? If even lowness of spirits can render life intolerable, and make a man extremely miserable, how intolerable must be the

anguish of final despair! "The spirit of a man may sustain his infirmity; but a wounded spirit who can bear?" The sinner who believes the Gospel, may be cast down by a view of his sins, but he is not forsaken: but he who rejects the remedy presented in the Gospel, is, when under the feeling sense of his sin and danger, not only in perplexity, but ready to plunge into despair.

Lastly. What an inestimable blessing is peace of mind, flowing from faith in the atonement! and how happy they, whatever be their external condition, who enjoy it! Peace of mind, from peace with heaven, is a greater blessing than the possession of all created enjoyments. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Believing, we rejoice with joy unspeakable and full of glory. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee.

May God prevent impressions of the evil and danger of sin from wearing off our spirits! May his Spirit operate on us, not only for deep conviction, but for genuine conversion! May we never reject the comforts of the Gospel, when we feel the terrors of the law! and may it become our happiness to be sprinkled by the blood of Christ from an evil conscience, and to enjoy the peace of God which passeth all understanding, keeping our hearts and minds through Christ Jesus!

*The annunciation of the Birth & Character of
John the Baptist, to Zacharias.*

(Concluded from page 478.)

5. **H**E lived under the continual influence of the most honourable motives of action.

Verse 17. *To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.*

John was a great and popular preacher ; but it was a mark of his greatness, not to make popularity or worldly gain the object of his ministry. Elevated minds naturally aspire after things which are sublime ; and the steadfast contemplation of grand objects imparts to us a portion of that grandeur. The object of John's ministry is not, therefore, forgotten in the delineation of his character. It is the most honourable that can occupy the attention of man.

This verse contains a quotation from Malachi iv. 6. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.*

The establishment of a reciprocal affection and friendship between parents and children, is undoubtedly an object worthy of pious attention : but this phrase is of higher import. It contemplates that mutual understanding which is immediately subservient to *making ready a people prepared for the Lord*. A people are prepared for the Lord, when their sins are pardoned, their hearts sanctified,

their minds enlightened, and their lives reformed. Such will be the preparation of the saints in that day, when "*the marriage of the Lamb is come, and his wife hath made herself ready.*" It is the work of a Gospel ministry *to teach every man, and warn every man in all wisdom, that we may present every man perfect in Christ Jesus. And, hereafter, shall the Holy city, the New Jerusalem, be prepared as a bride adorned for her husband.* This is the preparation which John had in view, and accordingly he laboured to prepare Israel for receiving Jesus Christ in his personal ministry on earth. To turn the attention of religious superiors, to the condition of those who had inferior opportunities of knowledge, was a part of the plan, and will always continue an important part of making *ready a people for the Lord.*

The Jewish Church were as parents to the Gentiles; so that it might be said of them, "*Whose are the Fathers?*" To remove their prejudices to the calling of the Gentiles, as well as the Gentile opposition to communion with the despised and hated Jew, required much exertion. Even now, it is difficult so to turn the hearts of good men to the condition of destitute sinners, as to employ benevolent and zealous exertions for their eternal welfare. Yet this was one of the principal objects of John's preaching. *To turn the hearts of the fathers to the children*; to make the actual Church feel for the condition of others, in hopes of procuring by the grace of God, the conversion of sinners. "*Turning the hearts of the children to the fathers,*" signifies to persuade the young, the weak, the sinner, to love and join the Church of God; to persuade the Heathen to become *Israelites indeed.* The comment made by the angel upon this quotation from Malachi, is in these words: "turn the disobe-

dient to the wisdom of the just." "*Disobedient,*" ἀπειθεῖς, requires no explanation. It is the character of the unbelieving, impenitent sinner. "*The wisdom of the just,*" is true religion. *Wisdom* consists in the *fear of the Lord, and her ways are ways of pleasantness, and all her paths are peace.* The just, δικαίους, are the righteous or justified persons. The wisdom of the just, therefore, is the religion of those who are actually justified by the righteousness of Christ, imputed to them, and received by faith. Some critics prefer translating the preposition ἐν, *by*. In this case, it would read, "to turn—the disobedient *BY* the wisdom of the just." This change does not affect our exposition. True religion taught and applied, is, indeed, the means *BY* which the disobedient are turned to God: but it is the great object of the ministry to turn sinners to the true religion, that they may be prepared for the coming of the Lord.

This was the motive which continually influenced the ministry of Christ's immediate forerunner. It is the most honourable one that can be presented to the human mind. He who sits upon the circle of the earth, and, compared with whom, man is as a grasshopper, had respect to it in his eternal counsels. The High Priest within the vail, invested with infinite glory, has respect to it in all his administrations. For this, too, he assumed the form of a servant, and suffered an accursed death. For this, he sends his Spirit upon earth; and for this, he preserves the world. Is it honourable to minister to the necessities of afflicted humanity; to promote peace, and science, and prosperity among our fellow-men? Is it honourable to wear a crown, or sway a sceptre for a time on earth? and shall it not be esteemed as glorious to further the salvation of sinners; to prepare for never-ending joys in heaven,

those who have made themselves white in the blood of the Lamb?

The doctrines which this passage of Scripture contains, admit of a various and profitable application.

1. The view here given of the character of John the Baptist, will aid us in correcting a mistake generally committed in relation to a certain part of his history.

While John was imprisoned in the castle of Macherus, by order of Herod the Tetrach of Galilee, he sent two of his disciples, who had visited him in his confinement, with this question to be proposed to Jesus Christ. Matt. xi. 3. "*Art THOU HE that should come, or do we look for another?*" This is frequently interpreted to signify that John now had his doubts whether Jesus was indeed the Christ; and the case is considered as parallel with that of pious people filled with doubts and fears respecting the nature of their own religious affections. But if the view which we have given of the character of this great and good man be correct, this interpretation is altogether inadmissible. The case of John, upon the supposition that he doubted whether Jesus was indeed the expected Messiah, has nothing in common with the subject of doubts respecting a personal interest in the covenant of grace, which it is quoted to illustrate. The question of a doubting Christian, turns upon the secret, subtle exercises of his own soul; that of John, upon a matter of fact, supported by an external testimony, with which he had through life been perfectly familiar. We cannot at all admit, that he had himself any doubts respecting the matter of this interrogation. John could not have forgotten the history of his father's vision in the temple; the miracle of his own birth; the prophecy of his mother upon the visit of Mary;

and the prophecy of his father at the time of his own circumcision, which must have been often related to him by his pious parents. There were too many facts in proof of the point in question. The whole of his own life and ministry, as Christ's forerunner, is another proof which he would not have forgotten. The knowledge of Jesus, which he expressed so unequivocally when the Redeemer applied to him for baptism, must have still lived in his recollection. It was John that pointed out Jesus to his disciples, saying, *Behold the Lamb of God that taketh away the sins of the world.* And the testimony of his own senses must have made an indelible impression upon his memory. *He saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased*.* It is incredible, then, that John could doubt that Jesus is the Christ, unless his intellects had suffered, by disease or age, complete derangement; unless he was a maniac.

Was it, then, to give his disciples an opportunity of satisfying themselves upon this point, that John sent them with the question to our Saviour? This is more probable. Yet, it is difficult to believe, that he could now have in Judea, any disciples ignorant of the fact which his whole ministry had been employed to prove.

Beyond Judea, there may have been many, such as Apollos, who knew only the early part of the ministry of John, and had no access to information relative to the ministry of Messiah, until several years after Christ's death. But this could scarcely be the case in Palestine. I am inclined to another hypothesis. John was imprisoned for the testimo-

* John i. 32—34.

ny of Jesus. It was natural for him to desire deliverance. He knew his Lord could accomplish it. He was probably impatient to see Christ's kingdom in its glory. He would apply too literally the prophetic declaration of Messiah, *He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound.* Therefore the message, delicately expostulatory, and yet betraying a very natural weakness—*Art THOU HE, or do we look for another deliverer?* Will not this account for the very delicate censure upon John, contained in the testimony of Christ respecting him? *Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.* Although the sentence contains the highest eulogy, it also indicates blame. "John the Baptist hath acted beneath himself in this instance. A disciple of inferior attainments, would surpass him in a knowledge of the nature of that ministry which is suited to my state of humiliation. Offences must come. John must suffer patiently. Blessed is he, whosoever shall not be offended in me!"

2. The doctrines of this passage of scripture may be applied so as to remind us of the honour which God puts on all his saints. Angels minister unto them, and learn from them. The greatest men on earth are their servants. There are no human talents too respectable to be employed in the service of the Church of God. There is not an angel in heaven, who is not ready to exert himself in her interest.

The separation effected by sin between us and these elder brethren of the intelligent creation, ceases in Christ. The loss of members which the heavenly society sustained by the fall of angels, is made up by the introduction of redeemed men into their holy fellowship. In this they rejoice. They

worship our Redeemer as their Lord, and they learn *from the Church the manifold wisdom of God.* In innumerable instances, they serve the purposes of his providence respecting us in life; and when the veil by which the invisible world is concealed from mortal view is withdrawn at death, they shall appear as our exulting companions before the throne of the Lamb. *This honour have all the saints. Praise ye the Lord.*

3. The passage should also remind those who preach the everlasting Gospel, of the high motives which ought to influence their ministry. In John they have an example worthy of imitation. Entirely devoted to the duties of the sacred office, he employed his great talents in the elucidation of the doctrines of redemption. Denied to the pleasures which address the outward senses of man, he combined temperance with piety. In the spirit and power of Elias, the man of God, he stemmed the torrent of corruption with unshaken firmness. He laboured to inform and to save his hearers. And what if he fell a victim of lawless power? Shall we be discouraged? No. He triumphed in his fall. Before the bloody charger, which contained his reeking head, was presented by the cruel daughter to the profligate Herodias, John had entered with everlasting joy into that palace where he shall abide for ever. To die was gain. He lives in a country where sin does not annoy, and where royalty cannot deal its terrors. The people whom he fed, are present with him, and constitute his crown before the throne of God. Shall other teachers meet their hearers before the seat of Jesus? Faithful ministers shall become partakers with the saved in felicity. Let the hope sooth their afflictions, animate their zeal, and strengthen their exertions.

4. The passage teaches those who enjoy the ministry, the end thereof. It is to make ready a people prepared for the Lord. Are they, then, who enjoy this ministry, ready?

Behold, he cometh! *To you that look for him, shall he appear once more, without sin unto salvation.* In a participation of his own righteousness, in the exercise of sincere love to God in him, in the performance of the duties of new obedience, in continual exertions to subdue indwelling sin and grow in grace, shall such be prepared to meet him. They ought also to endeavour to extend to others the mercy in which they themselves hope. Their hearts ought to be turned toward their children—toward all who are within the sphere of their influence. Are any of them still disobedient and unbelieving? They injure themselves, because they forget God. Why will any forsake a good, a great, a gracious God? Why will ye reject a merciful, a tender-hearted Redeemer? Is it thus ye requite him for his sufferings? Behold him bleeding on Calvary, and say, will ye still disown him? Behold him awakening from the tomb, and will ye refuse a share in the power of his resurrection? Behold him before the throne as an advocate with the Father for the guilty, and will ye still refuse the olive branch which he extends to you in your rebellion? Count the cost. Make your calculations. Embrace in your calculations the whole period of your existence. God has given to you a mind capable of reasoning; and *what shall it profit you, if you lose your own souls?* Suffer not the deceitfulness of sin to beguile you to your ruin. Suffer not the pleasures of the world to bewitch and destroy you. Death approaches. Look into the grave. Amidst its corruptions you must lie. Draw the curtain which hides from your view the chambers of

the second death. Would ye join these miserable victims of their own depravity, and with them sin and suffer through eternity? Mark that terror of countenance, that fury of the eye; hear those sounds, gnashings of teeth, and groans of despair, mingled with blasphemies. Shall this be your portion? Oh! be persuaded to prefer the *wisdom of the just*. The Redeemer is at hand, *in the word of faith, which we preach*. With your hand upon this victim, sacrificed for sin, confess, repent, and receive mercy. Then shall you be the companion of those who have made themselves white in the blood of the Lamb. Then shall the ministry be successful, you shall be happy, and God be glorified.

FOR THE CHRISTIAN'S MAGAZINE.

A letter from the Rev. JOHN NEWTON, never before published.

WHILE the Editors profess, with the venerable Newton, to love all as Christians, who love our Lord Jesus Christ, they cannot admit, that all systems of Church government are equally scriptural, or that no system is of divine authority. In publishing the following letter, therefore, they explicitly declare, that they do not consider themselves responsible for any opinions contained in it, which can be censured as latitudinarian, by evangelical Presbyterians.

Dear Sir,

I AM so fearful you will think me dilatory in writing, that I am upon the point of breaking the rule

which I myself proposed, and beginning to write an apology which would be a very long one, were I to enumerate the various successive events which have prevented me hitherto. I shall content myself with saying, that it has been a time of trial with me ever since I received your letter; and that the interruptions have been in a manner unavoidable. Mrs. N———'s father spent almost the last two years of his life with us. The Lord removed him to a better world, the 2d inst. The latter part of his illness engaged all our attention, and his death, (though not properly a subject for mourning, as it released him from extreme and continual pain, and he died in the Lord,) through the weakness of Mrs. N———'s nerves, proved very heavy to her, and threw her back from that state of recovery in which she had been for some weeks before. The Lord has in mercy relieved her again; but there is still room for the exertion of that measure of faith, patience, and submission, to which we have attained; a small measure, alas! compared to what we ought to have learnt from those manifold mercies and advantages, with which he has been pleased to favour us. Thus much I write as to a friend, who, I believe, will sympathize with us; and to engage your prayers.

Your account of the grounds of the secession, and of the remaining difference between the Burghers and the Antiburghers, is very succinct and satisfactory; and to me and some of my friends who have not been in the way of hearing much of these matters that could be depended on, it affords an accession to our ecclesiastical knowledge. Perhaps it does not become me to make any remarks upon it. However, confiding in your candour, I will venture to sigh out, It is a pity that those who are one in the Lord in essentials, should have been, from age to age and in all countries, so unhappily divided

about circumstantialia. I should suppose, that all true believers must agree in acknowledging the Lord Jesus to be the supreme Head, Ruler, and Lawgiver in his Church, and that he alone has the right of prescribing authoritatively, and in such a manner, as to bind the conscience in all things respecting faith, practice, and worship : and yet, alas ! through human infirmity, this principle has proved the greatest obstruction to their mutual exercise of love and harmony, perhaps, of any that can be mentioned.

I assure you I do not abet the claim of those who would maintain Prelacy to be, *ipso facto*, an apostolical institution ; and yet, through the power of prejudice or education, which has some influence even upon the best minds, I believe some faithful servants of Christ have really thought it so. The Church of Scotland have been very clear, that Presbyterianism is of divine institution ; and that Church has been favoured with such burning and shining lights, and, for a long series of years, maintained the Gospel truth in power and purity with such exemplary firmness, that if I durst have been guided by the authority of men, and if I had not thought myself bound in conscience to search the Scriptures for myself, I should have been influenced to have thought so too. In our own country, among the Congregationalists or Independents, there have been men, (so far as I can judge by their writings and characters,) of clear heads and honest hearts, greatly enlightened into the mysteries of the Gospel, and, to appearance, wholly devoted to the Redeemer's glory, such men as Owen, Goodwin, Charnock, &c. who equally repudiate Prelacy and Presbyterianism, and insist on it, that our Lord designed that every separate Christian society, should have power in itself, and be free from all external

government and direction in spirituals. They think there is a very clear and express plan of such Independent government to be drawn from the New Testament, and yet in their attempts to delineate this plan, they differ among themselves concerning the nature and number of the officers which are requisite to constitute a justly organized Church of Christ. Upon my first setting out, I was not a little perplexed about these things. I was a novice, I did not know my way. Many offered to guide me. I thought them all wiser and better than myself; but as they all pointed to different roads, it was impossible to follow them all, and difficult for an inexperienced mind to know which to choose. Each of them seemed to me to be more skilful and successful in showing me that the other plans were destitute of sufficient proof, than in establishing his own. At last, I was led to think, I will love and acknowledge you all, but I will not attach myself to any of you. Be faithful to your light, and may the Lord make me faithful to mine. Our gracious Master knows we are not infallible; we confess it ourselves; and yet we are apt to dogmatize and prescribe to others to tread exactly in our steps, as if we could not possibly be mistaken. It appears to me, that our Lord, knowing the lot of his people would be cast in such a variety of ages and countries, and under such diversities of civil government, as would render it morally impossible to maintain one outward form, partly from invincible difficulties, and partly from local prepossessions, almost invariably has left this point of Church government in greater latitude and more undefined than any party has been willing to allow. I believe the hour is come, when God is acceptably worshipped by all who worship him in spirit and in truth; that it is neither in *this* mountain, nor in

Jerusalem exclusively, that his presence is to be found, but wherever his people meet in his name; and that as his kingdom consisteth not in meats or drinks, so neither in Liturgies, or Directories, in Bishops, Presbyters, or Pastors, but in righteousness, and peace, and joy in the Holy Ghost. And I believe, could we be content with approving ourselves to him in that way which to us appears best, allowing to all our brethren the same right of judgment, the graces of meekness, patience, forbearance, and love, so suited to our state as fallible creatures, in the midst of a world that hates us all, would be displayed to greater advantage, than if we were exactly of a mind; and that were it not for sin and Satan, a true unity of spirit amongst believers might be maintained without a conformity in rituals. If any thing I have written should displease you, I entreat you to bear with my weakness, and pass it by in silence. I thought you might be willing to have a brief sketch of my sentiments. But, I trust, we can employ our time and paper to better advantage, than by debating upon these points. I love you altogether as well as I could do if you were an Episcopal Curate like myself, and I shall receive with pleasure, (and without returning you any further commentary of my own,) what you are pleased to offer concerning the internal police of the Seceders, or any other particulars you may think proper to communicate respecting the state of religion in Scotland.

I can say but little of Mr. T——. I wish it was in my power wholly to remove your friend's apprehensions concerning him. He has withdrawn from most of his old connexions, and I am afraid, is too much engaged with others not so serviceable to him. There is certainly an abatement in his zeal. I was once intimate with him, and from what I then

knew of his spirit and views, I retain a cheerful hope that the Lord will again revive him. He is pleased sometimes to permit a temporary declension in some whom he has highly honoured, to humble and prove them, and to enforce that caution upon others; "Let him who thinketh he standeth, take heed lest he fall."

Perhaps few authors have known or cared less about the sale of their books than myself. The Review of Ecclesiastical History I was to have half the neat profits of, but I paid for an hundred copies I took for my own use; and after an interval of seven years, Mr. D—— informed me, a month or two ago, that the larger part of the impression remained unsold. This intelligence rather surprised me, as I had heard of them from so many quarters. I am quite passive about an edition printed in Scotland. My Narrative was re-printed there, and I knew it not, till somebody sent me six copies as a specimen. Books are certainly printed cheaper with you than with us; but the paper and type are so very inferior, that I do not think the difference of money entirely saved. You ask why I have given up the thoughts of continuing the Review. I might assign two or three reasons; but one is sufficient, that my growing engagements have rendered it impracticable. I cannot get through the things which force themselves upon me daily. How, then, could I prosecute a work that requires leisure and retirement? My correspondence engrosses all my leisure, and yet I am always far in arrears, and I find I cannot drop it. It seems what the Lord calls me to, and what he is pleased to make me useful in.

Further. I only promised too much in the preface; otherwise had I published the first volume as a complete and distinct work, *The History of the*

First Century, the public would have expected no more, and it would have sufficiently answered my design, to point out the true spirit of the Gospel, with application to the present times. I have thoughts of printing some time, a volume or two of letters, and a volume of hymns; but know not when it will be.

Mr. Haweis is returned from Cornwall, and is much better in health. I have not seen him since. I believe his last publication, (and the only one since his *Commentary on the Bible*,) was in the year 1775; "A practical improvement of the Church Catechism."

I could join with you for hours and weeks, in lamenting the effects of a depraved nature under which I groan, being burdened. I am ready to say, If any man has reason to complain of stupidity, evil thoughts, heart-wanderings, ingratitude, &c. *I more*. And yet I believe our hearts by nature, like money out of the same mint, are much alike. They bear the impression of fallen Adam; indisposed to all good, and prone to all evil. All is summed up in these two particulars, and the longest description can say no worse of them. They are like the ground, which, if left to itself, will be soon overrun with weeds, but will not produce so much as a cabbage without cultivation, and seed that is foreign to the soil. The disease of sin is dreadful, but the remedy is adequate and infallible. Sin has abounded, but grace has much more abounded; υπερπερισσευει, superabundantly abounded. The great and good Physician has undertaken my case, and already he gives me confidence to say, I shall not die, but live, and declare the works of the Lord. He could effect the cure radically and instantaneously at once, and in some respects he has done it; condemnation is for ever removed, acceptance is

complete, and the dominion of sin is destroyed. But in other respects, he sees it most for his glory, and therefore most for my good, that I should for a time feel something of the malignity of the disorder before he thoroughly heals it, that I may be the more sensible I owe my life to him alone, and that other effectual help I could have found none, in heaven above, or in the earth beneath. "Hinc illæ lachrymæ!" The body of sin is not killed as with a flash of lightning, but is crucified. Die it must and shall, but it lingers, and, as we say, *dies hard*, and has strength enough to give me much disturbance. But the time is short. Death will soon be swallowed up in life; then this corruptible shall put on incorruption. In the mean time, we are complete in *him*, who is wisdom, righteousness, strength, sanctification, and redemption; and he loves us and is near us. His heart is made of tenderness, his bowels melt with love, and the arm which he stretches forth for our relief is almighty. We may, therefore, sing, "Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."

Assur'd that Christ our King,
Will put our foes to flight;
We on the field of battle sing,
And triumph while we fight.

I have good reason, as you hint, to be thankful for my situation at Olney. The serious people of my congregation, though poor and afflicted, and of little notice in the world, are, in general, spiritual, humble, and thriving. I love them, and they love me. Our lot is cast, where the winds of dispersion and controversy are not suffered to blow. My superiors in the Church give me no interruption or

disturbance, but I am permitted to do every thing which my judgment and conscience suggest as conducive to the edification of my charge, without any control. We meet five times in the week, three times on the Lord's day, and on Tuesday and Thursday evenings, besides occasional opportunities. And though we have done thus for about thirteen years, through mercy, we are not weary of assembling together, nor suffered to account the Gospel Manna light food, because we have it in plenty. The Lord is pleased to afford us many seasons of refreshment, which endear us to the means of grace and to each other. I have seen many made conquerors over the last enemy, and go triumphantly to glory. Yet our numbers, from year to year, have been rather upon the increase, though we have had no seasons of remarkable observation, but now and then he owns the word to the awakening of a few sinners. I am favoured with health, and though now in my 53d year, I find no abatement in strength and spirit as a preacher; but can speak about six hours in the course of a sabbath, at the full stretch of my voice, without feeling any disagreeable weariness. He is pleased still to supply me with subject-matter, and enable me to bring forth new things as well as old, from the treasury of the word. I find the Gospel of Christ, in all its branches and connexions, doctrines, precepts, promises, exhortations, cautions, and experiences, to be indeed an inexhaustible subject, which I need not fear coming to the end of, though I should preach a century through. In public I am mercifully supported, both at home and abroad; for his Providence sometimes leads me to London, and to many different parts of the country.

But something is necessary to keep me humble, dependant, and mindful that I am in myself a poor

sinner, without sufficiency to think a good thought. To this, in part, I ascribe the languor, deadness, and dissipation of spirit, which I often am exercised with in secret. Then I feel myself poor indeed, and have reason to feel and know, that if I am in any degree useful and acceptable in public, it is not owing to any wisdom, goodness, or ability of my own. I have cause in abundance to style myself the chief of sinners, and less than the least of all saints; yet, by the grace of God, I am what I am, though faint, yet pursuing; though perplexed, not in despair; though cast down, not destroyed. It is given me to know whom I have believed, to venture upon his all-sufficiency and faithfulness, and to be, in some measure, content to be nothing, that Jesus may be all in all.

You desire me to say something about books. I read but few. I have not leisure. I am so much engaged with my pen, and so many things occur *de novo*, which must be daily attended to, that it requires often more resolution than I am master of, to keep up a tolerable course of reading in the Bible. I have formerly been something of a book-worm, and have devoured many a folio, of which I can now remember little more than the titles. I will name, however, a few of the favourite authors with whom I chiefly converse. Dr. Owen I account the chief, and his writings are indeed sufficient to form a tolerable library of themselves. I hardly know any writer who goes so thoroughly to the bottom of the subjects he investigates, who has a more piercing, eagle sight into the mysteries of the Gospel, or is more judicious, practical, and savoury in applying them. Jonathan Edwards, of New-England, likewise, I highly value. I think I have all of his Works that have been printed, except some single sermons. I wish

his remaining manuscripts, which are fit for the press, were published. He is, to my taste, the greatest divine of this century. Item, the luminary of Holland, Witsius. Gurnal's Christian Armour, likewise, I admire much. I have not been much acquainted with Scotch writers. Halyburton on the Insufficiency of Natural Religion, with his Essay on Faith annexed, is a book I would hardly part with for its weight in gold, unless I could replace it with another. M'Laurin's Essays and Sermons, and Witherspoon's Works, stand upon my principal shelf; and I have read Messrs. R. and E. Erskine's sermons with much pleasure. If I could enter into the spirit and views of these writers I have named, I need not wish to read more. I do not mean, by naming these, to depreciate others, but only specify such as I have been most conversant with. To you I shall not hesitate to acknowledge, that I have found both pleasure and profit, I trust, in reading some authors in the communion of the Church of Rome; particularly Quesnel and Monsr. Nicole, in whom, notwithstanding many mixtures of error and attachment to human authority, from which the Lord was not pleased to free them, I find rich veins of evangelical, spiritual, and experimental truth, indicating a mind deeply impressed with divine things, and cordially devoted to Jesus. I have the Works of Nicole in twenty-six volumes, many of which, (though not all,) I deem not only good, but uncommonly excellent. I must not omit, in my list, to mention, the writings of Archbishop Leighton; Cowper, Bishop of Galloway; and Fleming on the Scriptures. In reading human authors, I assume Horace's motto, "Nullius in verbo addictus jurare;" or, to speak more scripturally, I would call no man master, so as implicitly to adopt all his sentiments; nor, on the

other hand, would I quarrel with what is true and useful, wherever I can meet with it, on account of some heterogeneous mixture. And, therefore, though I esteem myself a staunch Calvinist, I can with pleasure peruse some of the writings of Richard Baxter, and some other spiritual Arminians, who, though not always clear or consistent, yet write well upon the experimental life of faith. But enough of this. * * * *

I hope you will be often mindful of us at the throne of grace. That the Lord may bless you abundantly, make you very happy in yourself, and very useful in your connexions, is the sincere wish and prayer of,

Dear Sir,

Your affectionate friend and servant,

JOHN NEWTON.

Olney, Aug. 19, '77.



A WORD TO THE WISE.

Francis Mason, chaplain to James I. and arch-deacon of Norwich, who died 1621, in vindicating the doctrines of the Episcopal Church, says, "*We acknowledge no immaculate sacrifice, except that alone which has been offered for the eternal salvation of THE ELECT.*" "Nullam agnoscimus immaculatam hostiam, nisi illam solam, quæ pro æterna electorum salute oblata est." *Vindiciæ Ecclesiæ Anglicanæ. Londini 1625. pagina 618.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

*Report of the Directors to the London Missionary Society,
May 9, 1811.*

(Continued from page 504.)

It is with pleasure and gratitude the Directors mention the safe arrival of the Brethren Wimmer and Pacalt at the Cape, who proceeded as soon as opportunity offered, to Bethelsdorp, where they were most gladly received as fellow-labourers, whose assistance would allow the brethren who were there before to make itinerating excursions among the colonists. The Brethren Wimmer and Pacalt diligently embraced all the opportunities which occurred on their journey from the Cape, to preach the Gospel, which many heard with most pleasing avidity, and there is reason to hope, with much profit. Soon after their arrival, an arrangement was made by the brethren, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp; while Messrs. Read, Wimmer, and Smit, consented to remain at Bethelsdorp.

Our indefatigable brethren, not content with doing all the good in their power at Bethelsdorp, made some excursions into the interior of the colony. Dr. Vanderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Brother Read took a journey into the country of the Caffres, accompanied by the native brother Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction. The particulars of this journey, exhibiting in a striking manner the customs of the country, and the very extensive field it presents for missionary exertions, are inserted in the 22d Number of the Transactions.

NAMAQUAS:

AT this distant station, till lately little known to Europeans, the two brethren, Christian and Abraham Albrecht,

have laboured with pleasing success for several years. The Directors have now to state, and they do it with deep concern, that Mr. Abraham Albrecht, after struggling with the pains of a pulmonary disorder for several months, was removed by death in the month of July, 1810. He was on his way to the Cape for rest and medical advice; but it has pleased the Sovereign Arbiter of the church and of the world to take him to himself; he rests from his labours, and has entered into the joy of his Lord. The Society have lost in Mr. Abraham Albrecht a faithful and useful labourer. His afflicted widow very commendably has returned to the Missionary station among the Namaquas, where she had before been very usefully employed in the instruction of the natives in the arts of knitting and sewing.

Mr. Christian Albrecht, finding that a place called *the Warm Bath*, was best situated to become his stated residence, determined to abide there, intending, when the number of the Missionaries should be increased, to make, from that centre, preaching excursions to the surrounding tribes. This method, on many accounts eligible, was particularly desirable, in order to prevent the jealousy of the natives, who think it a privilege to be near the residence, or enjoy the labours of the Missionaries.

The brethren had the pleasure of baptizing nine of the Namaquas, and afterwards of administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid in this remote wilderness, of a Christian Church. "After the ordinance, (say the Missionaries,) we invited them to dine with us, and we shed tears of joy and thankfulness for the great blessings we have received from the Lord, in making us, his poor and unworthy servants, useful to the heathen. To one man, named John, we lent some clothes, such as he had never before worn; and while we were dressing him, he burst into tears, and joyfully cried,—'O, what great things God does for me, who am a poor sinner! O, God, strengthen me that I may always remain faithful to thee, to the last moment of my life!'"

There is a pleasing prospect of being able greatly to extend the Namaqua Mission, if a sufficient number of labourers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the Missionaries would go with them to instruct their people; they also assured them that another nation, called *Field-shoe-wearers*, and another, residing at *Karaghill*, wished to hear the Gospel.

Mr. Albrecht informs us, that upwards of 1200 persons,

including men, women, and children, are under Missionary instruction, of whom about 300 reside at Warm Bath; the rest live at the distance of from half a day to three days journey; about 200 attend the service every Lord's day.

The Missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The brethren are anxious to obtain more labourers; for, say they, "it is impossible for us to attend so large a congregation, compelled as they are, to lead a wandering kind of life. Besides Warm Bath, there are other stations, in each of which two Missionaries might be fully employed." They also mention Mollerbrunnen as a fourth place, into which the Gospel may probably be introduced, as they had received pressing invitations from the chiefs.

The Directors, attentive to these pressing calls of their Missionary brethren, and considering them as indicating also the call of God, have engaged five German brethren, who were several years under the tuition of their valuable friend, the Rev. Mr. Jænicke, of Berlin, who have been several months in London, have received ordination according to the forms of the Lutheran Church, and who have also been instructed in various useful arts, which may effectually conduce to the improvement of the natives. To these brethren they have added a young man, a negro, of the name of Corner, who was born at Demarara, and being sent to Scotland, was, by the generosity of a pious lady, put to school; and discovering a desire for instruction, and a serious regard to religion, was placed under the care of the Perth Missionary Society. The addition of six Missionaries to those already employed in Africa, will, the Directors trust, greatly strengthen and extend the work in that country.

It afforded the Directors great satisfaction to learn that Miss Burgman, who was mentioned in the last Report as on her way to this station, arrived safely at the Cape, and was married to Mr. Christian Albrecht, to whom she had been engaged for several years. On the 16th of the same month they left the Cape, and proceeded on their journey to Namaqua land.

ORANGE RIVER.

THIS station appears still to prosper, although deprived for many months of the labours of the two Missionaries Mr. Anderson and Mr. Kramer, the former of whom, having occasion to visit Cape Town, has been detained by violent

and repeated attacks of disease. His last letter, however, states, that he had been restored in great measure to health, and was earnestly desirous of returning to his station as soon as possible. Indeed, he once commenced his journey, with the persons sent from the Orange River to conduct him, but a severe illness obliged him to desist, and afterwards to return to the Cape. In the mean time, letters and messages received by him from Mr. Janz, who continued at the station, were highly satisfactory.

The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 360 persons, exclusive of children, it was insufficient for their accommodation, especially on the Lord's day, when many were obliged to sit without. Mr. Janz continued his solitary labours, with much patience and perseverance, and they appear to have been attended with the divine blessing, though no remarkable awakening had lately appeared. "Our labours," says Mr. Anderson, "have been amply rewarded, and the pecuniary assistance of our friends in England has not been given in vain. Our prayers have been answered. Several who were the fruits of our ministry have died in the faith, and are now around the throne, praising and glorifying that grace which you were made the instruments of communicating; and there are still many more who daily bow their knees and offer up their thanksgivings to God, in that, (till we came among them,) unknown part of Africa. O that the Lord may grant me, and my brethren, and the Society, persevering grace; we shall reap if we faint not. I desire earnestly an interest in your most fervent prayers. We have many difficulties, many dangers to encounter, but a faithful God hath hitherto supported and delivered, and I doubt not, he will still deliver and bring us safely through."

The long stay of Mr. Anderson at the Cape, is a circumstance much lamented by the Directors, as the station at the Orange River requires the labour of several Missionaries. Mr. Janz was left for more than a year to labour alone, while the poor people were extremely anxious for Mr. Anderson's return. Mr. Janz informs him, that the people were so much distressed at his absence, that nothing could pacify them, till he read them that part of his letter, in which he assured them, that as soon as his health was restored he would certainly return to them. Some of them told Mr. Janz, that if Mr. Anderson did not come back to them, they should die of grief; and when they spoke of this matter to him, he was frequently so much affected as to weep. It may certainly be hoped that a people so sensible of the value of their minister,

are not unacquainted with the excellence and the power of that Gospel which he preaches unto them. The Directors hope to hear, in the next letter they receive, that he and Mr. Kramer, who has promised to return with him, have reached this important settlement, and that their united efforts are crowned with increasing success. Mr. Janz, when he last wrote to the Cape, had baptized nine adults and seventeen children since Mr. Anderson's departure.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehensions entertained, at one time, of a hostile attack from the Caffres in their neighbourhood. These cruel people, who were accustomed to plunder and bloodshed, and who had murdered many of the Briquas, had, there was too much reason to believe, formed a resolution of attacking them also. In consequence of information to that effect, all the people from the adjacent kralls of Corannas, collected, with their cattle, at the settlement. Mr. Janz, and the good people with him, immediately set apart a day for extraordinary prayer and supplication to the Father of mercies, for his gracious protection. This was Friday, the 11th of May, 1810, when we also were assembled at our Anniversary to pray for them. A few days after, they sent some of their people to the Caffres, with a present and a pacific message requesting them, in a friendly manner, to withdraw. Through the goodness of God, who heard their prayers, this application succeeded, and the messengers shortly returned with the pleasing news, that these terrific people had determined to comply with their request, and to pass over the river as soon as it was sufficiently low, acknowledging also that they thought the Missionaries were good men who loved peace, although they themselves did not, and that they sought their welfare. But as no great dependance can be placed on the promises of savages, the brethren were not without some apprehensions. Mr. Janz, whose whole conduct on this occasion seems to have been marked with the true spirit of piety, says, "Now we must leave it in the hands of the Lord, hoping to see his loving kindness in confirming the work of our hands, and granting us a complete deliverance. This is my prayer, that we may be so firmly established by the Lord, that no enemy may be able to hurt this Church; for, as a kind father, he hath hitherto taken care of us, so that instead of complaint we have cause for thankfulness that the doctrines of the Gospel, accompanied by the power of his Spirit, have had so much influence on some of our people, that, by means of their Christian exhortation and example, they have subdued the ungoverned spirit of the Caffres."

In consequence of the imminent danger to which our friends have been exposed, Mr. Anderson, who was at the Cape, presented a respectful memorial to the governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favourable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the Gospel. He begs that two Missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River,) and we are separated from all intercourse; but the Briquas are only five days' journey from us. O what an extensive field is there open for us! I intend on my return to begin learning the Briqua language."

The Missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted. Mr. Anderson says, "I can truly say, that through means of your Society, and the Bible Society, the Lord is doing great things for us. Let us be glad and rejoice." The Directors take this opportunity of expressing also their gratitude to that excellent and useful body, for the prompt and generous attention shown upon all occasions to applications in behalf of our Missionaries in various parts of the world: the supply of Bibles and Testaments proving, in many cases, a most valuable aid to the labours of the brethren, and promoting, in a powerful manner, the great cause of truth and goodness, in which all real Christians feel a common interest.

Upon the whole, the African Missions appear to the Directors to increase in their magnitude and importance; and they indulge a hope, that when so many of the tribes of that rude and uninformed country are crying aloud, "Come over and help us!" the Lord will display, in a remarkable manner, the power of his Holy Spirit, in the conversion of a numerous body to the praise of the glory of his grace. The support and enlargement of these Missions have indeed become a source of very considerable expense, especially since the circumstances of the Rotterdam Society, who had engaged to defray a part of it, have unhappily become such as to disable them from fulfilling their intentions; but we are persuaded, that when the finger of God so plainly directs to a country wherein so many are thirsting for the word of life,

the generosity of British Christians will enable the Directors to increase the number of labourers, as far as prudence may warrant.

ASIA.

TO this most populous quarter of the globe the Directors can never call the attention of the Society without feeling all their sympathies and energies as Christians and as men powerfully awakened. The empires of the East present such spacious fields for Missionary labours; their superstition, idolatry, and moral degradation, call so loudly for the benevolent exertions of the Christian world, that the Directors would greatly rejoice were they but furnished with suitable Missionaries, and sufficient funds to enable them to report to the Society the commencement of a Mission in every one of them.

What has been hitherto attempted is indeed but little compared with the magnitude of the object. Though an entrance has been made on the borders of the Chinese, the Burman, and Mahratta empires, yet to penetrate into the interior of these vast countries, to acquire the various languages of the people, and to preach the Gospel of the kingdom to their almost countless millions, is an honour and gratification in reserve for others to witness and record. Assured, however, of the final triumph of the Cross over all nations, the Directors desire to be found diligently using such means as God may put into their hands: and whenever, in his infinite wisdom he sees fit to deprive them of any of their faithful Missionaries, they desire to bow in silence, and adore his inscrutable dispensations. An event of a more painful nature the Directors have not been called to report, than the death of their valuable Missionary, the late Mr. Augustus Des Granges, at

VIZAGAPATAM.

AFTER a residence of five years in India, he had with much labour acquired the language of the country, in which he had begun to preach, and into which he had translated the Gospels of Matthew, Mark, and Luke. The removal of this valuable servant of Christ, whose labours promised such extensive usefulness, is a severe stroke, but a stroke from that holy hand which requires mute submission. The Directors

desire to say, Let the will of the Lord be done ; but let Christians pray that it may please God to raise up other able men to carry on the good work which his servant had begun. Mr. Des Granges was taken ill on the 4th of July, 1810, and died on the 12th, in the 30th year of his age. Mrs. Des Granges was lying ill at the same time in the next room ; and as the physician desired she might be removed to another house, a few hours before the death of her husband, she was carried through his chamber, when being desirous of seeing each other once more, they took their last farewell till they shall meet again beyond the grave. His children were also, at his request, brought to his bed-side. The scene was affecting beyond description. In regard to the state of our brother's mind, during his affliction, say his surviving colleagues, it was calm and serene from first to last ; his words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, " The concerns of the Mission, more particularly the translation of the Scriptures ; but," added he, " God can carry that on without my means, so that my life is not necessary on that account." He particularly desired that we would take care of Ananderayer, the Christian Bramin, who assisted him in translating the Scriptures, and of his wife, and that he should continue at that work. He expressed his wish also, that his Brethren, Gordon and Lee, should continue at that station, and write immediately to the Directors to send more Missionaries. He wished that great attention might be paid to Aukapillai, a village about sixteen miles distant, from which several persons had lately come to make inquiries about the Christian religion ; that the Brahmin might often be sent to preach at that place, and that, if possible, a school might be established there. He desired also particularly that the native school at Vizagapatam should be nourished. A number of persons being around his bed, he was asked whether he wished to meet them in heaven ? " O yes," he answered, " and if I could, I would now tell them how good the Lord has been to me." He rejoiced in the hope of being with Christ, and also of meeting in heaven his much beloved Brother Cran.

(To be continued.)

DOMESTIC.

The plan of a Theological Seminary adopted by the General Assembly of the Presbyterian Church in the United States of America, in their sessions of May last, A. D. 1811; together with the measures taken by them to carry the plan into effect.

(Concluded from page 512.)

ARTICLE VII*.

Of the Library.

Section 1. To obtain, ultimately, a complete theological Library, shall be considered as a leading object of the Institution.

Sect. 2. It shall be the duty of the directors to present to the General Assembly, a catalogue of the most necessary books for the commencement of a library, and recommend the purchase of such a number as the state of the funds will permit.

Sect. 3. It shall be the duty of the professors to procure and keep a large folio, to be denominated, *The Prospectus of a Catalogue of a Theological Library*. In this folio, divided into proper heads, each professor shall, at his pleasure, enter, in its proper place, the title of such books as he shall deliberately judge to be proper for the library. The board of directors, or the members of it individually, may do the same. From this folio, it shall be the duty of the directors, to select such books as they think most necessary, and as the sum appropriated for the current year will purchase, and recommend their purchase to the Assembly. The Assembly shall, annually, decide by vote, what sum of money, for the current year, shall be laid out in the purchase of books.

Sect. 4. A suitable room or apartment shall be assigned for the library. The shelves for the books, shall be divided into compartments or alcoves; and if any one of them be filled, or nearly so, by a donor, his name shall be conspicuously placed over it.

Sect. 5. A librarian shall be appointed by the Assembly.

Sect. 6. No book shall be permitted, on any occasion, to be carried from the Seminary.

* This Article is laid over for the consideration of the next Assembly.

Sect. 7. A book of donations shall be carefully kept by the librarian, in which shall be entered by him, the books given to the library, the time when, and the name of the donor.

Sect. 8. Regulations for the use of the library, not inconsistent with the provisions of this article, shall be detailed in a system of by-laws for that purpose; to be draughted by the first librarian, and occasionally modified and added to, as circumstances shall require, by his successors; which regulations, after being ratified by the board of directors, shall be authoritative.

ART. VIII.

Of the Funds.

Section 1. The funds of the Institution shall be kept at all times entirely distinct and separate from all other monies or funds whatsoever; and they shall be deposited in the hands of such corporation, or disposed of for safe keeping and improvement, in such other manner, as the General Assembly shall direct.

Sect. 2. The board of directors shall, from time to time, as they may see proper, lay before the Assembly plans for the improvement of the funds, and propositions for the appropriation of such sums as they may think necessary for particular purposes.

Sect. 3. No money shall, at any time, be drawn from the funds, but by an appropriation and order of the Assembly for the purpose.

Sect. 4. A fair statement shall annually be laid before the Assembly, by the proper officer, of the amount of the funds belonging to the Seminary, of the items which constitute that amount, and of the expenditures in detail for the preceding year.

Sect. 5. The intention and directions of testators or donors, in regard to monies or other property left or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall, by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined to special purposes, said professorships, scholarships, or funds, shall for ever afterwards be called and known by the name or names of those who founded or endowed them.

Sect. 6. After supporting the professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or

diminish the expenses of those students who may need pecuniary aid, as well as to lessen generally, the expense of a residence at the Seminary.

ART. IX*.

Of the Theological Academy.

Section 1. There shall be established, at the place of the Theological Seminary, and in connexion with it, an Institution, to be denominated, *A Theological Academy*. The board of directors shall have the same superintendence of this, as of the Theological Seminary, and the professors shall be chosen by the General Assembly.

Sect. 2. In this Academy, there shall be two professors; one of languages, and the other of mathematics and natural philosophy. It is not indispensable that these professors should be ministers of the Gospel; but they must be members of the Presbyterian Church, of exemplary piety, and they shall make the same subscription at the time of their inauguration, as the professors of the Seminary. The professors of the Academy shall be members of the faculty.

Sect. 3. The studies and exercises of the Academy shall be calculated to prepare youth for the Theological Seminary, from the beginning to the end of their Academical course; and the whole system of instruction shall be so devised and pursued, as shall appear most conducive and effectual to prepare and qualify the youth to enter on theological studies with the greatest advantage. The board of directors, (taking to their aid the professors of the Academy,) shall delineate and detail such a system, which shall be reduced to writing, and shall be strictly adhered to by the teachers of the Academy.

Sect. 4. The professors of the Academy shall be allowed tutors or assistants, to aid them in their labours, when it shall be judged necessary by the board of directors.

Sect. 5. The tutors or assistants shall be appointed by the General Assembly, and shall be clothed with the same power in teaching and governing as the professors, but shall not be members of the faculty. They must be members in full communion with the Presbyterian Church, and must subscribe the same formula as the professors, changing only the term professor for tutor.

Sect. 6. The Hebrew language shall always form a part of the studies of the youth in the Academy, and this shall be taught by the professor of Oriental Literature and Bibli-

* This article is ~~now~~ referred to the consideration of the next Assembly.

cal Criticism in the Seminary. In like manner, the professor of Divinity shall teach the subjects of logic, metaphysics, and moral philosophy in the Academy. And the professor of ecclesiastical history shall teach rhetoric and belles lettres in the Academy.

Sect. 7. Two thirds of the pupils of this Academy must consist of those who have made a public and credible profession of religion, by joining in communion with the Church, and maintaining a good standing with the same; and who shall explicitly avow it to be their object to devote themselves to the work of the Gospel Ministry. The six first months in the Academy, as in the Seminary, shall be considered as probationary.

Sect. 8. Though the Academy is intended for the education of youth for the Gospel Ministry, and all its instructions must undeviatingly be directed to that object; yet there may be admitted into it, to the amount of one third of its numbers, youth of irreproachable moral character and good deportment, who do not publicly profess religion, nor avow it as their intention to study theology, but who only seek improvement in languages, arts, and sciences.

Sect. 9. All who are admitted into the Academy, must attend the morning and evening prayers of the Seminary, public worship on the Sabbath, and such other religious instruction and exercises as the professors and directors shall think conducive to their benefit.

Sect. 10. The professors of the Academy shall detail a system of rules and regulations for its benefit, relative to study, morals, and order, not inconsistent with this plan; which they shall present to the board of directors as soon as practicable, and which being sanctioned by the board, shall be obligatory on all the pupils.

Sect. 11. All who are admitted into the Academy, must subscribe the following formula, viz. "I do solemnly promise and engage, that while I remain a member of this Academy, I will diligently and conscientiously pursue the studies here prescribed, and promptly and cheerfully obey the laws and officers of the Institution, and will avoid all irreligious and immoral practices, books, and companions."

THE committee appointed to confer with the committee of the Trustees of New-Jersey College, reported, among other things, That they deem it expedient, on the part of this Assembly, to appoint a committee with ample powers; to meet a committee on the part of the Trustees of the College of New-Jersey, invested with similar powers; to frame the plan of a constitution for the Theological Seminary,

containing the fundamental principles of a union with the Trustees of that College, and the Seminary already established by them, which shall never be changed or altered without the mutual consent of both parties; provided, that it should be deemed proper to locate the Assembly's Seminary at the same place with that of the College.

Resolved, that a committee for these purposes be appointed accordingly; and that said committee be further instructed, and invested with powers to receive any propositions which may be made to them for locating the said Seminary in any other situation, if it be found expedient: all which shall be fairly and fully reported to the next assembly. This report was adopted, and a resolution passed to elect said committee in the afternoon.

The subject of locating the Theological Seminary being discussed, it was determined by a vote of the Assembly, that the rivers Raritan and Potowmac be the limits within which the Seminary shall be located.

Agreeably to the resolution of the forenoon, an election was held for a committee to meet with a committee of the Trustees of New-Jersey College; and, the ballot being taken, Drs. Alexander, Wilson, and Milledoler, the Rev. Messrs. John McDowell and Janeway, and Messrs. Robert Ralston and Divie Bethune, were declared duly elected to compose said committee of the Assembly.

Resolved, that Dr. Alexander be the Chairman of this committee; that he have power to appoint the time and place of the first meeting of the committee, and that he give notice accordingly to the members.

Resolved, that the committee appointed to confer with a committee of the Trustees of the College of New-Jersey be, and they hereby are, instructed to consider the several articles of the plan of a Theological Seminary, so far as the same are adopted by this Assembly, as their guide in the proposed conference, which they shall in no case be permitted to contravene.

The committee appointed to consider the propriety of appointing agents, and to take measures to make the monies collected for the Theological Seminary productive, brought in the following resolutions, which were adopted, viz.

1. That measures for obtaining contributions for the funds of the Theological Seminary, be vigorously prosecuted during the ensuing year, through the whole bounds of the General Assembly.

2. That the agents for soliciting contributions, who were appointed by the last Assembly, and who have not declined

their agency, be reappointed, and that others be added, who, in the opinion of the Assembly, will probably be active in the business.

3. That it be earnestly recommended to all the Presbyteries under the care of the Assembly, to take the most effectual order to obtain subscriptions from all their congregations, both settled and vacant, for aiding the funds in contemplation; and for this purpose, that they make it the duty of every minister to take up subscriptions in his own charge, and appoint proper persons to do the same in the vacancies; and also, that the several members aid, so far as may be necessary and practicable, the agents whom the General Assembly have appointed to solicit at large.

4. That the sums of money already collected, or, which may hereafter be collected for the fund of the Theological Seminary, be forwarded, as soon as may be practicable, to the treasurer of the Trustees of the Assembly; and that the said Trustees be directed to invest such money in some productive public stock.

The following is a list of the agents for the ensuing year, appointed by the Assembly to solicit donations for the establishment of the Theological Seminary, including the agents reappointed, and also the new appointments made in addition, viz.

Of the Synod of Albany.

Rev. Mess. Jedidiah Chapman, William Morrison, James Carnahan, Jonas Coe, William Neill, John Chester, Mr. Isaac Hutton, and Col. John Linklaen.

Of the Synod of New-York and New-Jersey.

Rev. Mess. Samuel Miller, D. D. Philip Milledoler, D. D. John B. Romeyn, D. D. James Richards, David Comfort, John M'Neice, Isaac Vandoren, Gardiner Spring, Mess. John Mills, and Divie Bethune.

Of the Synod of Philadelphia.

Rev. Ashbel Green, D. D. Nathanael Irwin, James Muir, D. D. John Glendy, Archibald Alexander, D. D. John E. Latta, John B. Slemons, John B. Patterson, James Inglis, Mess. Robert Ralston, Thomas Leiper, John M'Mullin, Christopher Johnson, and William M'Donald.

Of the Synod of Virginia.

Rev. Mess. Drury Lacy, John D. Blair, William Williamson, Samuel Houston, Conrad Speece, John H. Rice, Samuel B. Wilson, Mess. ——— Hume, and William Calhoun.

Of the Synod of Pittsburgh.

Rev. Mess. Samuel Ralston, James Guthrie, William Spear, and James Hughes.

Of the Synod of Kentucky.

Rev. Mess. Robert G. Wilson, James Blythe, Archibald meron, and Joshua L. Wilson.

Of the Synod of the Carolinas.

Rev. Mess. James Hall, D.D. Daniel Brown, Henry Kollock, D. D. Malcolm Mc'Nair, John Couser, James W. Thompson, Moses Waddell, D. D. William L. Turner, William Mc'Pheeters, John Brown, Andrew Flinn, John Elliot, of Medway, Dr. Buchan, Hon. William B. Chavis, Maj. Samuel Robertson, Dr. John Cumming, of Savannah, Mr. John Bolton, of Savannah, Mr. Thomas Cumming, Mr. Charles Banks, Mr. John Brownlee, of Charleston.

Besides their appointment to solicit in general within their respective districts, the Rev. Dr. Milledoler was appointed to solicit particularly on Long-Island, and the Rev. John E. Latta in Baltimore: on the east side of the Hudson, the Rev. Jonas Coe; on the west side of the Hudson, the Rev. Mr. Neill in Albany, Schenactedy, and the towns adjacent:

Ordered, that the foregoing resolutions, and appointments of agents, be printed with the revised plan of the Theological Seminary, and that a competent number of copies be transmitted, by the stated clerk, to the Presbyteries under the care of the Assembly.

It was also recommended by the Assembly, that the Presbyteries take order to supply the pulpits of the ministers, who are appointed agents, during the time of their absence from their charges in prosecuting the business of their agency.

The Committee appointed to lay before the Assembly, the amount of the subscriptions and donations, obtained by the agents appointed by the last Assembly to solicit donations for the Theological Seminary, reported, that it appeared, from the reports of said agents made to this Assembly, that donations to the amount of \$ 14,000, or \$ 15,000, had been

obtained for the aforesaid purpose. Of this sum, \$ 3,000 are subscribed in the city of New-York ; \$ 1500 are on papers in the hands of the Rev. John E. Latta, of the state of Delaware ; \$ 1,100 on papers in the hands of the Rev. Dr. James Hall of North-Carolina ; \$ 1000 on papers in the hands of the Rev. Malcolm Mc'Nair, of the same state. To the support of this institution, Deacon William Falconer, late of the city of Philadelphia, has devoted the whole of his estate, supposed to be worth eight or nine thousand dollars ; and Mr. William Minnes, of Upper Octorara, has bequeathed the sum of \$ 200, if the said Institution be established by the Assembly, to be paid one year after his decease.

From the statement of the agents, it moreover appeared, that, on account of peculiar circumstances, they have not in many places made any applications for donations for this object ; nevertheless, sufficient grounds are afforded to believe, that, by suitable exertions, ample funds will be obtained for the establishment and support of a Theological School under the direction of the General Assembly.

By order of the General Assembly,

Attest,

JACOB J. JANEWAY, Stated Clerk.

Philadelphia, June 18, 1811.

Extract from the Report of the Standing Committee of Missions, to the General Assembly of the Presbyterian Church in the United States of America, for 1810.

" BARNET gives comfortable evidence that he is a subject of a work of divine grace. Of his own and his childrens' baptism, we have before reported ; last summer, about the end of June, he was admitted to full communion.

Previously to his admission, he had a conversation with the Rev. George Scott, the substance of which follows.

Barnet said that he had much trouble of mind on account of the sinfulness of his heart, that he thought when he joined the Church, and was baptized, he would never sin any more as he had done. His feelings were then so interested in religion, that he thought he made a full and free dedication of himself to God, and hoped that Jesus would make him his, and would accept of him, though he knew himself to be the most unworthy, and that he would conquer the

evils of his heart. For some time after this, he found a peace and satisfaction in Christ that he could not describe, and he thought he could give his whole life to the service of his Jesus. But afterward he found his heart began again to be wicked; yet in all his trials he thought, if he was not deceived, he wanted to serve God, and to be entirely resigned to him; but he found something within him that opposed all his desires and resolutions. He could compare it to nothing, but to two constantly fighting within him. He thought in reality he desired to love God, and to serve him; but his evil heart opposed it, and this so distressed him, that he sometimes thought he could not survive it.

Mr. Scott then took his Bible, and pointed out the 7th chapter to the Romans, and directed the interpreter to translate it to him. When he had done, Barnet said that he could not have told his case better than what was represented there; and then inquired if that man was a Christian. On being answered in the affirmative, he said, he now hoped that Jesus would yet think of his case, and free him from this evil. He said, he had a desire to commune with his brothers in the sacrament, and had come into the settlement for that purpose; but he could not think of doing this, unless he felt more clearness than he did at present. Mr. Scott then entered into a conversation on the nature of the ordinance of the Lord's Supper. Barnet said, that the view he had of it, was, that it was designed to bring us in remembrance of the sufferings of Christ; but he wished more information on the subject. Mr. Scott gave him a particular account of the nature, end, and designs of the ordinance. When the time of the communion arrived, Barnet went forward, behaved well, and appeared cheerful.

A peculiarly afflicting circumstance we have to report, respecting these Wyandot Indians, and which is truly calculated to awake sympathetic and compassionate concern for them, is, that notwithstanding many remonstrances and advices have been addressed to them by various persons, viz. by our Missionary, Governor Hull, and by other tribes of Indians; a number of those who are under the influence of the Indian Prophet, have persisted in the superstitious and cruel practice of killing some of even their most respectable people, under the supposition that they are *witches* or *wizards*. We notice particularly one aged woman, called the Jew, who has, from time to time, been considerably impressed, and somewhat hopefully exercised about her soul's salvation. She was killed last summer. Also an aged and respectable chief, known by the name of Leatherlips. This

man was particularly influential in bringing the Indians, at first, to receive the Gospel. The circumstances of his death are affecting: he was at a distance from home, on the waters of Scioto, and we have been informed, that the Prophet sent two messengers to kill him. When they came to him, and informed him of his sentence, and their being appointed to execute it, we are told, that the white people in the neighbourhood, made up, and offered them a sum of money, upwards of an hundred dollars, as a ransom for his life; but they rejected it, and appeared to be displeased at the proposal. Leatherlips, then, while his grave was preparing, took water and washed himself; then went to the grave, and prayed for a length of time very fervently; he then addressed the Indians, saying, *I am now confident that God will receive my soul in peace, and that he will revenge my blood on my murderers.* He then covered his face with his hands, and told his executioners that he was ready; and they immediately struck him in the head with their tomahawks, and killed him; and then buried him in the grave they had prepared.

We have also been informed, that the old principal chief, Crane, was condemned as a wizard, and sentenced to death; that the time was appointed for his execution, and that when the Indians were collected for that purpose, he addressed them in a long speech, and when he concluded, they generally cried out, *no witch! no witch!* and declined his execution.

The Board further report, that the farm at the missionary station, has been considerably productive the last year; some wheat and a large crop of corn was raised, and the stock of cattle and hogs have thriven well. We have sold upwards of an hundred dollars worth of cattle and pork last winter.

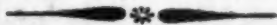
By these means, by our annual contributions, and the aid received from the General Assembly's funds, we have been able to discharge the expenses of the mission hitherto, and have also employed two missionaries, for five or six weeks each; one in the western extremity of the bounds of this Synod, in the State of Ohio, and the other in the eastern extremity, in the Alleghany mountains. In each of these places, there appears to be great need of missionaries.

JAMES HUGHS, Sec'y.

West-Liberty, May 2d, 1811."

Connecticut Bible Society.

BY the Report of the Directing Committee of this Society, for May 9, 1811, it appears, that the Society, which was organized in May, 1809, has purchased, since that time, 3223 copies of the Bible, and 100 of the New Testament. Of these, 2053 Bibles and 12 Testaments have been already distributed. The Treasurer has received \$ 444 44, from the British Foreign Bible Society, and acknowledges the balance of \$1288 90, to new account. The officers of the Society, are, His Hon. John Cotton Smith, *Pres.* The Hon. Jedidiah Huntington, the Rev. Samuel Nott, the Rev. Azel Backus, and the Rev. Samuel Merwin, *Vice Presidents.* Mr. Joseph Rogers, *Treasurer*, and Mr. Henry Hudson, *Sec'y.* The Hon. Chauncey Goodrich, Samuel Pitkin, Esq. the Rev. Amos Bassett, the Hon. Theodore Dwight, the Rev. Henry A. Rowland, the Rev. Calvin Chapin, the Rev. Andrew Yates, Ichabod L. Skinner, Esq. and the Rev. Henry Grew, *the Directing Committee*, of which board the Rev. A. Yates is *Clerk.* The Rev. Abel Flint, *Agent for purchasing and distributing.* We observe 41 subscriptions of \$ 40 each, which constitute members for life ; and among them, besides two Ladies Cent Societies, we find the name of a venerable widow, who is dependant on a Boarding-school for subsistence. Well done ! good and faithful widow !



*Extracts from the Journal of the Stated Preacher to the
Hospital and Almshouse in the city of New-York.*

“ ————— He that finds
“ One drop of Heaven's sweet mercy in his cup,
“ Can dig, beg, rot, and perish, well content,
“ So he may wrap himself in honest rags
“ At his last gasp.”

COWPER.

January 1st, A. D. 1811.

SINCE the first of October last, the patients in the Hospital have had the opportunity of hearing one discourse on every Lord's Day. Out of the two hundred persons in this institution, about half have been sufficiently restored to health to attend public worship. All pay a decent, many a solemn, and some a devout, attention to the preached Gospel. Several persons, by their dying convictions and anxieties,

have excited a deep interest in my heart ; but since I did not then write a description of their last glimmerings of life, I shall not now attempt it. In future, some of the most interesting cases which present themselves shall be recorded in " the short, but faithful annals of the poor."

Previous to this date I have delivered twenty-three discourses in the Almshouse. The poor in this Institution throng the places of public worship : and rarely have I had the pleasure of witnessing, in any audience, more lively gratitude for the glorious Gospel of the grace of God. Most assemblies, from the frequency of preaching, and from the circumstance of their supporting the ministry, appear to consider the messages of grace a matter of course ; and ministers of reconciliation, servants sold to discharge a pecuniary debt : but these poor people consider every exhibition of divine compassion to be really a gratuitous offering on the part of God. To them the Gospel is a gift to which they have no claim, and for which many of them bless the grace of our Lord Jesus Christ.

In some instances, I am constrained to believe, that the ministration of the word has been accompanied by a divine and saving influence. Some have been convinced of sin ; some aged believers comforted ; and, I trust, some converted. At present, I will simply state the case of three persons ; and in future, record events as they pass, or leave them in obscurity until the revelation of the last day.

An aged woman was often visited, and instructed in the things which appertain to a sinner's peace. For three or four days, with the intermission of only a few moments, besides those of sleep, she would exclaim, " O Lord Jesus ! I am a vile sinner : I deserve hell ; but, Oh ! pardon me ! pardon all my sins ! Lord Jesus, I come to thee, I confess to thee, I trust in thee." And with these expressions on her lips, she died.

A young man of about twenty-seven years of age, was visited in his last sickness. When I approached him, he was convulsed with coughing, which was excited in part, by the smoke of a very offensive pipe, which an old man was using in a distant part of the room. The sick man told me he should soon recover, could he be delivered from that tormenting smoke. His lungs, however, were affected by something worse than the fumes of tobacco. At my reproof, and request, the pipe was abandoned, and all who were in the room drew around the sick man's bed to listen to our discourse. For a time, the young man was determined that he would recover, and flattered himself, as people commonly

do, whose vitals are withering with the consumption. Frankly I told him, that I saw the presage of death in his eyes. "What do you see in my eyes?" demanded he, and turning his face from me, covered it from observation. "They are glossy: but whether you live or die, it is desirable that you should know the grace of our Lord Jesus Christ, who gave himself to death for the redemption of enemies. He died for sinners; for such sinners as we are; and with a desire that you should be saved by him, I come to speak of Jesus. But I would not impose my discourse upon you." He turned his face to me again, but would not admit that he might soon die. I attempted to convince him of sin, and of the righteousness which is in Christ. He requested me to pray for him; and after prayer was offered, I had the satisfaction, *sweet and mournful to the soul*, of hearing him, who had sedulously excluded the thoughts of death and judgment from his mind, confess, "Well! I am a sinner! O I am a sinner!" This he repeated three times, with such peculiarity of emphasis, as to convince all present, that the confession had never before escaped from his lips. I saw him no more; for soon after this interview he departed from the earth.

The last case which I shall state, is that of an aged woman, who for three or four weeks, while attending to the concerns of her own soul, was in wretchedness, little inferior to that of despair. When she heard the word of God, she trembled like a criminal receiving the sentence of condemnation. She was an object of pity to all who knew her, and could feel sympathy with the miserable. She was fervently remembered in prayer, by those who personally knew the joys of pardoned sin. Formerly she had entertained hope of acceptance with God; but she had departed from her Comforter, and now she was the prey of a guilty conscience. While she was in this situation, I was prevailed upon by some sick persons to preach once more than usual in the week. For this third discourse I had selected a subject, and was prepared to speak, but did not commit even the text to paper. While on my way to the place of worship, I reviewed my plan, and thought I retained it perfectly. But in the prayer before sermon, the words of the Apostle, recorded in Romans v. 1. took possession of my whole soul. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." My former text, and the whole arrangement of thought were gone from me. The attempt to find the place, and recall the perfectly familiar subject, was vain. This was a sufficient intimation of my duty, and by divine assistance, I descanted freely on justification

by faith, and that peace with God, through our Lord Jesus Christ, which results from it. While speaking, I did not know that this distressed woman was present; but when about to leave the room, she arose from her humble seat behind the door, detained me by holding my coat, and then, clasping my hands, wet them with tears. She would have spoken, but seemed unable. "This woman," I said, turning to a judicious friend, who had accompanied me to judge of the expediency of preaching the gospel in this place, "is the person of whose deep convictions of sin I have often told you." "O yes, sir!" she exclaimed, with indescribable emotion, "and I feel myself as wicked *now* as I did *then*. I'm a poor vile sinner; but I think, being justified by faith, I begin again to have peace with God, through our Lord Jesus Christ." "Do you perceive," it was asked, "that God can be just in justifying the ungodly, who believe; and is Christ precious to you?" She replied, "I think Christ has now got the highest place in my heart, and, O, I pray God he would aye keep him there!" My companion, as well as myself, was rendered speechless, by the tenderness of her love to Jesus; and we passed away, under the full conviction, if not the exhilarating *impression*, that unto those who believe, *He is precious*.

—ooo—

January 5th, A. D. 1811.

"This is the desert, this the solitude:

"How populous, how vital is the grave!"

YOUNG.

This afternoon a dying man at the Hospital sent a request to see me. I went immediately; but it was too late for a spiritual physician to learn any of the peculiar symptoms of his spiritual malady. With all his exertions he could not speak. In such a case, what could be done, but make a general application of the Balm of Gilead. I addressed him as a sinner, in the last hour of life, with this instigation to faithfulness; "he will very soon give an account of this interview to God." He signified that he wished me to pray. After I had complied with his desire, I turned my attention to eight or ten miserable companions in sickness, who could not probably long survive the death of the departing person. They felt for him, but were almost unconcerned for themselves. They calculated upon recovery. How lamentably true is the declaration,

"All men think all men mortal but themselves!"

In half an hour after I left the house the sick man died ; and in the same afternoon, two other patients followed to the state of the dead.

January 6th, A. D. 1811.

" How many fall as sudden, not as safe ;
" As sudden, though for years admonish'd home.
" Of human ills, the last extreme beware,
" Beware, Lorenzo, a slow-sudden death.
" How dreadful that deliberate surprise !
" Be wise to-day ; 'tis madness to defer."

YOUNG.

In the morning of this day, the Rev. Mr. A. preached for me in the Hospital ; and after divine service I visited several rooms, where were patients on the border of the grave. In the afternoon I preached in the Almshouse. There a woman of middle age lay before me, who had been moral in deportment, industrious in the office of an upper servant, but who in a decline of eighteen months, had expended, on many physicians, all which her industry had accumulated, for the probable wants of decrepitude. About five weeks since she was brought into this place, to rest for a short space on the arm of public charity, and then sink into the common grave. I have been acquainted with her ever since her residence in this asylum for poverty and wretchedness. Twice I have preached in her hearing, and often prayed with her. At each time she had perfect possession of her reason, and appeared to understand my discourse. A few days since, after I had prayed with her, she uttered a sentence which deserves to be remembered.

" I desire to bless and praise my God for all his chastisements ; and especially, I bless him, painful as my sickness is, and mortifying as it was to come to the poor-house, that he has brought me to this place, since within these walls, as within the walls of a prison, I have been shut up to the gospel, and have for the first time in my life, heard the good news with joy." She uttered these words with painful respiration, in a whisper, and was necessitated to make a long pause after each member of the sentence. It was astonishing that she could, in her weak state, utter so long a sentence, with such accuracy and pith. What could she have said, to express more strongly her high estimation of the gospel ? " Had I not been sent here, against my will," she added, " I might never have known Jesus Christ."

To-day she was far gone, but still retained her mental powers. When we sung these words,

" I yield my powers to thy command,
 " To thee I consecrate my days ;
 " Perpetual blessings from thy hand,
 " Demand perpetual songs of praise ;"

she lifted up her hands to heaven, clasped them, let them fall on her bosom, and swooned. After public worship was concluded, she was so much revived, as to express a wish to see me. I approached her bed. She made great exertions to speak, but I could only hear her say, " I feel differently — — at times. — — I'm afraid that I deceive myself." This fear I told her was an evidence that she did not trust in herself. " He that trusteth in his own heart is a fool." She was less likely to be deluded than self-confident persons. When I bade her farewell, she stretched out her hand to me, and pressing mine, said, " pray — — pray for me."

January 9th, A. D. 1811. When I left the trembling believer, on the last sabbath, I bade her a final farewell, informing her that I should see her no more, until we meet at the judgment-seat of Christ. At three o'clock this morning, she fell asleep. She had been baptized in her infancy, was a regular attendant on Trinity Church, and lived, as the world say, " a good, moral life." During several weeks she appeared to possess " a broken and contrite heart." May it not be reasonably supposed that she sleeps in Jesus? Should one soul be saved, in the course of a year's service, I shall be compensated, and those benevolent persons who contribute to my support will not lose their reward.



Thursday, January 10.

" See the dim lamp of life just feebly lift
 " An agonizing beam, at us to gaze,
 " Then sink again, and quiver into death,
 " The most pathetic herald of our own."

YOUNG.

After preaching this evening, to the poor in the Alms-house, I went by request, to pray with two females, who have attended on my ministry, and are now confined to their beds. One is an aged widow, who is pious, and who, I believe, will recover, to limp along through life, on two crutches, to everlasting glory. She will recover, to suffer more pain, and peddle pin-cushions to procure some of the conveniences of life, which cannot be distributed in public Alms-houses. O !

it is astonishing that the heirs of heaven should be found in such circumstances; that the friends of Jesus, who are to share the felicity of heaven with him, should be made meet for glory, through extreme humiliation!

The other person is a younger widow, whose hands and feet, having been frozen, are now in the state of progressive putrefaction. She sent me a message, requesting me to visit her; but it was apparently in vain. Her agony was indescribable. Her eyes were swollen, and horribly wild, as if ready to burst from their sockets. I asked if I should pray with her, and she shrieked out, "O yes! yes! yes!" but while I spake, her agony and groans must have excluded both hearing and reflection. Such an hour of human misery as this, I never before witnessed. But if such are the torments of this life, what must be the excruciating agonies of the accursed in the life everlasting.

Friday, January 11. At the moment of my entering the Hospital, this morning, D***n died. Intemperance in drinking was the cause of his premature death. About three weeks since he lost his appetite, and continued to drink for several days, until he could retain nothing on his stomach. While he was a servant in the institution, the superintendant often warned and entreated him. He denied that excess was the cause of his sickness; but when he found that he must die, he became greatly alarmed, and confessed the sin of slow and certain suicide. Since his last sickness I have once preached in the ward where he lay, and sung the 107th psalm, third part, of Dwight's edition. The second verse was a probe which reached to his heart; but it was necessary.

"The drunkard feels his vitals waste,
"Yet drowns his health to please his taste;
"Till all his active powers are lost,
"And fainting life draws near the dust."

I could not serve the dead, and therefore I directed my attention to the living. Mrs. B. B. desired to see me. She is a woman of too fair a face and form for any one to possess in this licentious city, who is not, by a refined education, or by the fear of God, guarded against temptation. Such has been her conduct, that her husband has some time since refused to protect her. When I approached the unhappy woman, she began to weep aloud, and appeared to see in me the messenger of death, instead of a minister of peace. She has probably seen the ministers of Jesus at the bed of death, and in few other places. "O sir, it is too late for me now! I have rejected religion, and it's too late now!" Such were

her exclamations. They induced me to state the character and faith of Mary Magdalen, and the penitent thief. "The hour of sickness is indeed a miserable time to transact the business of eternity; but while life remains, it is never too late to consider, believe, repent, and escape to the Ark of a sinner's safety." She promised to pray. Should she *really* pray for mercy, she will be saved.

The Asylum for maniacs, in this city, is an appendage to the New-York Hospital. Both Institutions are under the same honourable Governors, and the same Superintendent. Consider them both as one establishment, and one more benevolent, or better regulated, for the relief of the sick and insane, cannot be found in America. The Asylum was opened for the reception of patients on July 15th, A. D. 1808. Yesterday it became the asylum of Miss L****, who may never leave it, until she takes her silent departure to the grave. The circumstances which produced her insanity are interesting. She was born in England, and last week arrived in New-York. Her mother, with four children, of whom this young lady, of about eighteen years of age, is the eldest, came to this country in pursuit of her husband. On the passage Miss L**** was much reduced by the sickness incident to a long voyage. In addition to this, there were in the ship's company two comedians, who played a very censurable farce; which may terminate more tragically than they would wish. What were their motives I know not; but the part they acted shall be recorded to their infamy. Shortly before their arrival in this country, these "teachers of morality" by mimicry, ornamented themselves with the glory of their art, masks and touchwood; and with the disguise, or in the real character of villains, entered the female apartment in the darkness of midnight. Miss L**** was aroused from her feverish slumbers, and frightened into paroxysms, of frequent return, and long continuance. She had not recovered from these fits, when she landed in America. Then they, who sought a husband and a father, had to learn, that a few days since he embarked for England. Such was the anxiety of the eldest daughter, for herself, for her mother, and her sisters, that while the mother was gone to the theatre with the newly imported actors, and the daughter was left in a strange boarding-house, in a strange land, her fits returned, and a delirium supervened. She is now so frantic as to be confined to the maniac's chair. Consolation cannot be offered; but the hearts that feel can pray, that the God of mercy would pity the lost female maniac.

As for these actors, it is their trade to beguile people of

their senses, or frighten them to madness. I would ask the wise, if these mischievous lunatics ought to go at large? Could one of these comedians take Miss L****'s place, and deliver her from the strait-waistcoat, it would be a mild retribution. In the Asylum are many persons not more insane than those, who, during the present season, support a drunken buffoon, to the tune of FOURTEEN THOUSAND DOLLARS PER ANNUM. Any sober countryman will pronounce this as incredible, as that a Frenchman in yonder walls should believe every dirty scroll of paper which he finds, either a bank-note, or obligation in his favour. Both cases of delirium, however, actually exist.

The afternoon of this day I devoted, in part, to the instruction of two persons in Bridewell, who are under sentence of death for the crime of murder. One is a German, of seventy-seven years, and the other a man of colour. The first had his Testament in his hand, appeared very devout, and while I prayed, wrung his hands, smote them together, and gave repeatedly the loud AMEN; but denied the crime of which he stood legally convicted. The man of colour was very ignorant, and a short time since did not know, that the Father, Son, and Holy Spirit, are one God. He sat pensive on the floor, with his back against the wall, and his feet chained, directly opposite to his companion. He confessed that he was worthy of death, because he did stab a man, while he did not positively design to kill him. In this respect he conducted as those do, who reject offered mercy, continue in sin, abuse the day of grace, and rivet their chains by unbelief, while they do not positively design to murder their own souls. They destroy themselves, because they are willing to continue impenitent and risk the consequences. The black man, however, appears much more like a penitent, than his wretched fellow-prisoner. Would to God that all sinners could believe that they are really condemned already! Did they know this, they would know also, that their future salvation depends upon the acceptance of pardon through the blood of Jesus Christ. Impenitent sinners are not only under condemnation, but imprisoned, or *shut up* to the necessity of being delivered by ONE, mighty to save. They are *shut up* to the hope of the Gospel, and excluded from every other hope.



Lord's Day, January 13.

" Want, and incurable disease, (fell pair,)
 " On hopeless multitudes remorseless seize

" At once ; and make a refuge of the grave.
 " How groaning hospitals eject their dead !
 " What numbers groan for sad admission there !
 " What numbers, once in fortune's lap high-fed,
 " Solicit the cold hand of charity !"

YOUNG.

About one hundred persons were present, while I preached in the Hospital this morning, and the door of the ward opposite to that in which I stood was open, so that about fifteen wretched females could hear, who were on beds of disease, planted with thorns. After service, one of them requested me to call and pray with her, which gave me the opportunity of addressing many of this almost hopeless class of human beings. The woman who was the principal object of my visit, is a descendant of a respectable family, but has for many years been discarded by all her relatives. After a life of dissipation she is about to close her mortal career in the common sewer of the vilest. Verily, verily, "the way of transgressors is hard." While speaking the words of life, I stood beside the miserable B. B. who seemed eagerly gasping after that truth which is life from the dead. Many other patients were unusually attentive ; and when I passed from ward to ward, I found many reading the Holy Scriptures. This is a favourable omen.

In the afternoon I preached in the ward of blind persons in the Almshouse. About thirty persons who are bereft of sight attend on my ministry. Among them is a person called *Blind George*, who regularly officiates as my clerk. He has never had vision, since he had the small-pox, and then he was only a few years of age. He has lived about thirty years ; has a retentive memory, and a very fine voice for church music. What he hears sung, he can sing again ; and what he hears read, he will very soon repeat. Commonly I pronounce two lines of a hymn, but sometimes three, and even four, and he will sing them, with little mistake. From some pious Methodists, who have occasionally frequented this institution, when neglected by all others, he has learned many sacred songs. He is remarkable for adapting his notes to the words. Never does he set a plaintive sentiment to a sprightly air ; and never, as do many of his brother choristers, does he name the tune "mortality" for a song of exultation in redeeming grace. It is indeed, a matter of gratitude, that the blind can be directed in their solemn songs by such a leader ; and many are the hours which could not be employed in sight, that are now devoted to the sounds of celestial praise.

Since I was at the Almshouse last, two persons have resigned their spirits to God, the Judge.

Monday, January 14. Early this morning, the woman of ill fame, who yesterday requested me to pray with her, resigned her mortal life. She was rational to the last moment, and often said, after I left her, that she knew she was an exceedingly vile sinner, but could not help entertaining some feeble hope that God would pardon her sins through Jesus Christ. Her present state is known to God alone; but possibly she may have entered the kingdom of heaven, while such as trust in themselves that they are righteous, shall be for ever excluded. At the same time, it is lamentable, that in the same room where she died, are many sinners of the same class, sensible only of their animal agonies, without the fear of God, without hope in his mercy. One of them, however, whose sufferings are very acute, acknowledges,

“ His strokes are fewer than *her* crimes,
“ And lighter than *her* guilt.”

Thursday, January 17. A member of the “society for the relief of widows with small children” took me this morning to visit a sick person, supported by this benevolent institution. It is a pleasure to the good, to know, that the ladies, who have espoused the cause of the widow and fatherless babes, regard with tenderness the spiritual, as well as temporal situation of their respective charges.

This poor widow is not past the age of thirty-five years; but she is trembling on the verge of the grave. She said to me, “not long since I had a very pretty visit from the Rev. Mr. ———, who told me he would administer the sacrament to me at any time I should desire.” This prepared the way to ascertain the reason of the hope which she indulged. She did not fear hell, she said, because there was no such place as hell; but she believed that all would in future have some punishment, and some reward, according to their deserts. She added that she had always done as well as she could, and was therefore persuaded that God would not punish her much.

Such was the faith of a woman, who was invited to celebrate the offering of the great Sacrifice for our sins. Had she knowledge to discern the Lord’s body?

While I was with her, I spent my time in attempting to convince her, that if God should punish any person according to his deserts he would be completely miserable; that one sin not pardoned would entail the curse of the law upon all succeeding ages; that all the impenitent and unbelieving shall be turned into hell; that she had *not* done as well as she could, in the sense in which she pretended that she had;

that as a sinner she had done *no* good; that she was likely soon to die, (which she almost resented!) and that she must be everlastingly miserable, if God did not impute the perfect righteousness of Christ to her, through faith in his name. These were hard doctrines, but if they are not blessed of God to her spiritual life, she must remain proud of her own performances, dead in trespasses and sins. The doctrine of a sinner's being declared legally just, while in himself unjust; and accepted as pure, on account of the obedience and sufferings of Christ, while in himself impure, was a new doctrine to her, which she has yet to learn. Her attention was so far gained to these subjects, that she earnestly entreated me to call again.

This morning I have also prayed with Mrs. B. B. in the Hospital. She declines in body; but from fear, or some other principle, she spends the greater part of her days and nights in ejaculatory prayer. The unfortunate Miss L**** is thought to be better; and some prospect remains of her being restored to reason. Still I say the comedians played a tragical farce.

In the evening, a room in the Almshouse was again my church. All were attentive. Many on each side of me were on beds of sickness, and several were near the close of life. Who would not have been affected at such a sight? Many have frequented this place of suffering with me, and have been so much overcome by their emotions, as to be unable to speak. Once I could weep; but of late I have been so conversant with disease and death, that my feelings are somewhat blunted. Instead of obtaining relief by the free perspiration of grief, my heart swells and burns with an unremitting fever. After public worship was concluded, a warm debate arose about the nomination of the ward where I should next preach. Seven or eight aged women, were entreating for their turn next, and naming the number of their sick for arguments. In most of the rooms are several who cannot move; and from these I receive messages, entreaties, and gentle remonstrances. What can I do but serve them all in rotation? When I was leaving the room, many poor creatures half raised themselves from bed, to make their obeisance to a fellow worm, and express their fears, that since so many beset me, they should not soon obtain another sermon. "Be patient, be patient," was the reply; but it really requires great patience in sickness to be destitute of the consolation of a preached gospel. Many supplicate the divine blessing on me, in such a manner as fully to induce the

belief, that they love the messenger for the sake of the message.

It did indeed move my soul, in descending from the fourth floor of the house to see my blind hearers feeling their way down the stairs. One of them, a girl of seventeen, born blind, was pressed away from the balustrade by the crowd, and was necessitated to move her hand around the wall of the whole entry to gain the next descent. Some of the blind had palsied, halting leaders, and some without any guide but a staff, passed down one wing of the building, over the yard, and up into the western apartments. Could any one expect these blind persons to find their way to the churches in the city? Or must they perish for want of spiritual vision? God forbid.

—*—

Saturday, January 19.

"The pitying robber, conscious that, pursu'd,
"He had no time to waste, yet stood and view'd;
"To the next cot the trembling infant bore,
"And gave a part of what he stole before;
"Nor known to him the wretches were, nor dear;
"He felt as man, and dropped a human tear."

LANGHORNE.

The distinction frequently made between *the power of sympathy* and *the conviction of duty* is important. Even the voluptuary will weep in the theatre, when a lovely person is represented to be ruined by the seductions of taste, the blandishments of a fascinating youth, and the promises of an ardent, but faithless lover. Represent misery to the man, who makes gold his idol, and you may not unfrequently excite a violent commotion in his soul, between the passions of avarice and sympathy. These same men, however, will produce and continue the misery, at the representation of which thy felt commiseration for the unhappy.

The man of *feeling*, without *religion*, when the ether of his imagination pours liquid fire through his veins, rushes on, heedless of consequences; and shame, poverty, disease, and even hell, are phantoms to him. He is an unrestrained libertine. But when the flames have consumed their present store of combustibles, he feels again like something human. When cool, approach him with a tale of woe, and he is mild in tone, and tender in his actions. He gives with liberality: but such feeling as the wounded animal excites in a brute companion, is the sole excitement to his charity. Benevo-

lence, which becomes a rational being, and which God will approve, is a consistent, habitual regard for the welfare of others, which is manifested by corresponding actions. *Sympathy* is natural and amiable; but *benevolence*, when exercised by a fallen man, is supernatural and holy. Would to God that the two were united in every human heart! Possibly both have been exercised in the relief of a certain poor widow, whose husband, a carman, died about a year since; leaving her, after she had defrayed the expenses of his sickness and burial, nothing for her support, but ten children. Four of these are able to provide for themselves, and one or two can give some assistance to the mother, by tending the four younger children, while the mother washes, or sews for the necessaries of life. For eight months I have known this woman and her family. She is a professor of religion; and more, she is pious. Her children are neat and industrious. For a single room she pays twenty-five dollars, yearly rent; and earns a part of this, by sewing nankeen pantaloons and common shirts, *for the eighth of a dollar* for each garment. This I find to be the common price of job-work; so that the poor widows, who will support themselves, must be content with *one shilling*, while the purchasers pay *many shillings* for the same work. All who sell ought to have lawful gain, but the poor, who perform the work, ought to receive at least half of that sum which is charged for the making of apparel. Some of the children attend that benevolent institution, "The New-York Free School," and if the Lord shall spare them, I doubt not will make useful mechanics. When this widow was in her most destitute condition, before she could gather something to begin the world anew, with her fatherless children, a young man of generous, native feelings, who never saw her, sent five dollars for her relief. This same man of tenderness, however, gave that for which he was indebted, and soon after defrauded many of his friends. Alas! alas! why had not this youth *benevolence*, as well as *sympathy*! Another young man, who is poor indeed, but whom providence has hitherto protected, has more than once divided with the family, when almost destitute of wood and bread, his last dollar. The pride of doing good, or sympathy, or *something else*, may have actuated him. God searches his heart!

To give to the street beggars of this city, is not well-directed charity. Those persons who have large families, who make great exertions to live out of the Almshouse, when they are almost driven into it by want, are the proper objects for pecuniary assistance.

The wind blew the piercing cold from the north ; but the southern sun illuminated the abode of the widow. The children had recovered their ruddy countenances, and were seated round a frugal fire. They had a little wood still remaining, and a loaf of bread in reserve. The widow was restored to her wonted strength, from the debility induced by long watchings with misery ; and contentment was in her countenance. This sight gave new vigour to a heart, which had been depressed with the remembrance of wretchedness, which it could not dispel. It encouraged me to take a missionary tour through some of the wards in the Almshouse.

Here I saw one of my aged friends, to whom might be applied Milton's description of honourable old age.

" So may'st thou live, till like ripe fruit thou drop
" Into thy mother's lap, or be with ease
" Gather'd, not harshly pluck'd, for Death mature.
" *This is old age* : but then thou must outlive
" Thy youth, thy strength, thy beauty, which will change
" To wither'd, weak, and gray ; thy senses then
" Obtuse, all sense of pleasure must forego,
" To what thou hast : and for the air of youth,
" Hopeful and cheerful, in thy blood will reign
" A melancholy damp of cold and dry,
" To weigh thy spirits down.———"

At my request, she repeated thirty or forty stanzas of different hymns, which she learned in childhood and youth. Some of these hymns have been remembered by her for a century. She was born in Berwick upon the Tweed, lived some time in London, was a hearer of Mr. Whitfield there, and came to this city long, she does not remember how long, before the revolutionary war. Her maiden name was Christiana Ritchie, but she is now the widow Webb, having had only one husband in a life of one hundred and three years. " But why did you not marry a second time ?" She said, that she was old when her husband died, that they had always lived in peace, and that she was " afraid to try another, lest he should not be so good." There is not a more cheerful person of my acquaintance, in the world. It is good to see such an aged saint, and hear her bless God for the goodness of a century. The hymns and scenes of her childhood are fresh in her memory ; but most intermediate things, saving the general remembrance of God's love, have vanished from her mind. To the remark, " You appear still to love God," she replied, " Aye ! whom have I to love better than him ! I would not be without his love, and love to him, for a thousand worlds !" She delights in religious conver-

sation and public worship. When her nurse told her, that I was to preach in her room to-morrow, she said, "Well, I am very glad, Sir; and may God give you instruction, that you may instruct us."

To-day the German convict seemed more tender, and sensible of his situation, than when I saw him last; but still insisted upon his innocence in relation to the murder. The other convict was also deeply affected at the exhibition of a merciful Saviour; but when men expect death in less than a week, and their sins arise in horrible array against them, it is difficult to distinguish *filial fear*, from the *slavish dread* of God. The one is a saving grace of the Holy Spirit; and the other, an actual infliction of a part of the wrath and curse of God due to sin. Terrors of a guilty conscience are inflicted penalties of a violated law. If then the penalties of the law are partially inflicted here, who dares to say, "there is no hell?"

Lord's Day, Jan. 20. The room in which I preached in the Hospital this morning, was very full, and all were attentive. By the assistance of a few young friends, I was enabled to present the patients with some Hymn Books, to be detained in the Institution, which were received and used with great pleasure. It was a matter of regret, that I could not present more of the excellent "Hartford Collection."

Between the hours of 12 and 1 o'clock, my time was devoted to the men who are to be executed. At their united request, prayer was addressed to the throne of grace. The German shifted his chains, so as to arise on his knees; and the man of colour bowed his head in awful depression. Both of them appeared to feel, that the last sabbath had dawned on them, and expressed a desire to remember past privileges, and improve the present moment, by singing the praises of God. Several persons were in company with me, and the prisoners, as well as they could, united with us in singing:

"Come, humble sinner, in whose breast,
 "A thousand thoughts revolve;
 "Come, with your guilt and fear oppress,
 "And make this last resolve;
 "I'll go to Jesus, though my sin
 "Hath like a mountain rose;
 "I know his courts, I'll enter in,
 "Whatever may oppose."

During public worship in the Almshouse this afternoon, the woman of 103 years sat before me, and said she could

perfectly understand me. I read a hymn to which she had been accustomed in youth, and which I knew she could repeat. It gave her so much pleasure, that she involuntarily lifted up her hands, and said in the hearing of all, "O, that's a fine hymn!" But how different are the dispensations of providence! Catharine Welsh, a woman of 96 years, sat beside me also, but has become so much of a child as to understand nothing. Indeed, she differs from an infant only in her form, and the love of taking snuff. This habit has survived the exercise of all her mental faculties.

George, my blind clerk, was delighted with the present of a Hymn Book. "Of what use," a stranger might ask, "will it be to him?" While he owns it, he will have the satisfaction, which all desire, of calling something his property. Besides, he can now persuade others to amuse some of his solitary hours, by reading to him; who, were they in possession, would read only to themselves. Two books were presented for the use of two other rooms; and strong solicitations came thick upon me for other wards. I have not the power to gratify them; but must resort to those who have, at least, a little silver and gold. It is more painful to ask, than to bestow, I have found by experience; and witness, angels! if ever I beg a cent in any other name than that of the Lord Jesus Christ. Had he not been poor, one might be ashamed of poverty; but for him a Christian can beg, without deeming it a degradation.

When leaving the room, I said to Mary L****, a blind woman, "well, Mary, I hope it was some consolation for you to hear; for faith cometh by hearing." She replied in an instant, "it is better to believe than to see; but I hope to see in the next world; and among others, since I have been comforted by your words, I greatly desire to see the preacher there." Verily, it was the divine design, that the Gospel should be preached to the poor, that their profiting might appear to all, for the manifestation of his benevolence.

Thursday, January 24. There is a woman of colour, now in the Hospital, who has been dreadfully mangled by her husband. He had been often deranged in mind, by the stimulant effect of ardent spirits; and on the night of her sufferings, said that Jesus commanded him to sacrifice her. He stabbed her in several places in the head, and cut her hands, which made resistance until the blade of the knife was broken in the bloody conflict. Her throat was also gashed in several places; but in all this struggle for life, she did not cry so loud as to alarm the family, which slept directly over head. Groans were heard indeed, in the morn-

ing, and the neighbours, coming in, found the poor creature with her hands on the wounds, and the floor wet with blood. Her reason for not making more complaint was a conviction, that her husband knew not what he did; and a fear, that he would be executed while an impenitent sinner. She now discovers great concern for the soul of her husband; and while she knows that the physicians despair of her life, she was anxious that prayer should be offered for his pardon, rather than for her own recovery. She has but little knowledge; she suffers extremely, and yet her confidence in the wisdom of God might well be the object of imitation; and her peace, the desire of the learned and affluent.

With the criminals I found many persons, who appear to have more *disposition* than *ability* to teach; for many good men are poorly qualified to indoctrinate the ignorant. With one consent, exertion was made by these persons to prevent the poor convicts from doubting of their good estate. They really appeared to think, that to die in the persuasion of acceptance, from whatever source that persuasion was derived, was actually to die in safety, to sleep in Jesus. Without any direct attack upon those who claimed the honour of having converted Johnson and Sinclair, it was my endeavour seriously and rationally to convince them from the word of God, of their own *sin*, of the *righteousness* which is in Christ Jesus, and of the *judgment* which is to come; that by a divine blessing they might possess contrite hearts.

Besides the word of exhortation in the Almshouse, this morning, it was an unfeigned pleasure to give several more hymn-books for the use of the destitute wards.

(To be continued.)

ORDINATION.

At a session of the Presbytery of New-York on the 4th of September last, the REV. HENRY P. STRONG was ordained to the ministry of reconciliation, and installed pastor of the Church in Elizabeth-street. The introductory prayer was offered by the Rev. Dr. Spring, of Massachusetts. The *sermon* was delivered by the Rev. Gardiner Spring, from John iv. 34. *My meat is to do the will of him that sent me, and to finish his work.* The Rev. George Faitoute offered the ordaining prayer, and delivered the *charge* to the pastor. The Rev. Ezra Stiles Ely delivered the *exhortation* to the people, and addressed the throne of grace in the concluding prayer.